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STORAGE





# THE MISSIONARY HERALD

VOLUME LXXIV. — NUMBER 2

FEBRUARY, 1878

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BOSTON

Published by the American Board of Commissioners for  
Foreign Missions

CONGREGATIONAL HOUSE, 1 SOMERSET STREET

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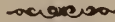
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THE  
MISSIONARY HERALD.

VOL. LXXIV.—FEBRUARY, 1878.—No. II.



LETTER FROM A JAPANESE STUDENT.

MR. DAVIS, of the Japan Mission, sending to the Secretary of the American Board the remarkable letter, most of which is given here, says respecting it, "It is one of many written at the request of Mr. Burnell, when he was here, to be sent to friends in America. It was written by a young man who could command fifty or a hundred dollars a month here in Japan, and who is worthy to fill almost any position; but he prefers to live on five dollars a month, furnished by his father, while he fits himself for the work of preaching Christ. The letter shows a keen insight into the condition of Japan, and parts of it are worthy to be written in gold." More need not be said to commend this communication to the thoughtful attention of readers. Its length has constrained the editor to omit a few sentences, but in other respects it is printed as written, with very little verbal correction, or change; less than is called for in most of the letters received from educated Americans abroad.

"KIOTO, Japan November 13, 1877.

"*My Dear Brethren and Sisters in America:—*

"The name of America is dear to every sensible Japanese, for it was she that opened this country to foreign intercourse. But what is most precious to me is that Americans have been working, ever since the opening of this country, with increasing energy in the cause of Christ in this benighted land of mine, and that their Christian works have already been crowned with success, bearing those fruits which we are now enjoying. . . . In no other way can I acknowledge more forcibly my gratefulness to America than by informing you what God has done through her to Japan. . . .

CAPTAIN JANES' SCHOOL — CLASSES IN JAPAN — THE SAMURAI.

"I became first acquainted with the Bible in Kumamoto school, in Higo Province, Kiūshū, of which Captain L. L. Janes was the sole teacher for five years (1871–1876). . . . The Japanese people have been divided, for at least seven hundred years, into three social and political ranks. The first consists of the feudal princes of old, numbering about four hundred families. The second class comprises all the warrior class of old, called the Samurai, who number

about one million and a half. The lowest class comprehends all the merchants, farmers, and mechanics, who in all number about thirty-two millions. These distinctions are not so marked as they were ten years ago, for the enormous privileges of the two first classes have been much curtailed recently; but the relations each class sustains to the other two remain substantially the same. Now, as in days of old, luxury and ease enervate the race of feudal lords, and disqualify them for taking an active part in the history of Japan; and now also, as in days of old, ignorance, oppression, and Buddhism keep the common people in a state of intellectual and moral torpor. The middle class, the samurai, have been to this day the active element of Japanese society, — the ruling race of Japan, — for they are at once her rulers and teachers. It is not that they owe this superiority to traditional or religious authority, or to political privilege, but simply because among them, and them only, are the heart and mind cultivated. Indeed it was they who effected the recent revolution that expelled the house of Tokugawa from the throne, abolished feudalism, and organized a strong central government at Tokio, with the emperor at its head. The bloody revolution being over, they turned their eyes to the arts of peace, and, acknowledging European superiority in this direction also, began to establish foreign schools in various parts of the empire. Among them was the Kumamoto English school.

#### CONFUCIANISM.

“But you must not suppose the samurai were willing to import foreign excellence of every kind, for they were mostly Confucians, and regarded their religion as the best in the world. Confucianism, that mixture of politics and philosophy, presented before them a complete system of moral doctrines, gave them a plausible theory of human depravity, and pointed out to them a way to an ideal perfection through dint of self exertions. It was all naturalistic. To the Confucian there was no God to worship but man; no revelation to guide them but the conscience; and no future, but the present only. They rejected all religions as relics of a past barbarism, mocked at the ideas of a personal God, of a future state of rewards and punishments, and of a Saviour. The supernatural in the Bible was to them a stone of stumbling, and the divinity of Christ an insufferable rock of offence. Above all, the gentle and humble and loving spirit of a Christian was irreconcilably at variance with their cold, proud, and selfish ideal of a perfect man. Such were the character and opinions of the samurai; and so they remain, to a large extent, to this day.

#### CHRISTIANITY IN THE SCHOOL.

“All these things were true of the samurai who established and supported Kumamoto school, but much more was true also. For through the efforts of one reformer, Mr. H. Yokoi, of uncommon talents, Confucianism in and about Kumamoto exhibited itself in aspects the most practical and energetic that had appeared for ages in Japan. Such being the character of the students as well as those who supported the school, you may well imagine what a hard work it was for Captain Janes to bring them to Christ, for it is ten times more difficult to Christianize a Confucian than it is to convert a Buddhist or a Sintoist. But the happy combination of science and Christianity in Captain Janes, his indefatigable perseverance in the discharge of his duties, his large philanthropy,



that urged him to coöperate in every improvement of Higo, from the system of common schools to the importation of foreign plants, and above all his irreproachable personal conduct, that extorted even the admiration of the Confucians, — these, under God's guidance, were weapons powerful in their effects.

. . . Gradually yet steadily the work of spiritual conquest went on among the students, and after four years of spiritual and mental struggle, most of the leading students were won to Christ. After this the change was rapid. In a few months the whole school, of over one hundred students, was studying the Bible.

#### PERSECUTION.

“Confucianism was in danger. Its votaries, both in and outside the school, took alarm, and instigated the parents and other relatives of the students to persecution. Most of the new converts were called home, and some have even been confined in their houses. The persecutors had every weapon of attack, — mocking, persuading, accusing, and threatening. Their work was partly successful. Many of the new converts, chiefly those who were young in age and half-hearted in belief, fell back into the old ways of paganism; but the genuine ones, who really trusted in Christ, held out to the last.

“Half a year's bitter persecution had its effects on the Christian students. They became more Christian than ever, and finally determined to devote themselves wholly to the cause of Christ. The only difficulty that lay in the way was how to get the necessary theological education.

#### THE KIOTO TRAINING SCHOOL.

“But thanks be to God, he was guiding other men, in another part of Japan, to the benefit of these very students. The Kioto school was already established by Rev. J. D. Davis, J. Neesima, Mr. Learned, and Dr. Taylor; and exactly such students were wanted. So nearly all of the Christian students in Kumamoto, about thirty in number, migrated bodily, in the summer of 1876, to Kioto school, in which they remain to this day.

“As for me, during the persecution I was already away from the school of Kumamoto. Having graduated, I soon entered what they call the “Imperial University of Japan,” in Tokio, where I remained two entire years, devoting myself chiefly to scientific studies. But seeing I had a higher vocation in Christ Jesus than that of a mere chemist or a geologist, early in last September I left the University and joined my old schoolmates in Biblical studies in this school, wherein I now am.

“The city of Kioto, in which the Theological School is situated, is one of the best places for the purpose. It has been for a thousand years the capital of Japan, and is still the third city in the empire, having a population of some 300,000, and is one of the great commercial and political centres of Japan. By man's exertions, under God's blessing, this school can become a great central light of Japan. . . .

#### NEED OF SUCH AN INSTITUTION.

“The need of such a great Christian educational institution, where the sciences and arts are to be taught side by side with the Bible, is keenly felt. Ministers of the gospel are indispensable, but workers of other kinds are equally so

There ought to be Christian statesmen and lawyers, Christian professors in sciences and arts, Christian teachers of the common schools, Christian manufacturers, Christian merchants, farmers, and mechanics. They ought to go forth among this nation, mix with the society, form part and parcel of it, and instill Christian vigor and spirit into whatever the nation undertakes to do.

“True, there are now scattered over all the parts of Japan, schools and academies, and even colleges, where both general and professional education is given. But do they promise anything to the real interests of Japan? What is, for instance, the character of that ‘Imperial University,’ as they love to call it, the chief of them all?

#### SKEPTICISM.

“Let me speak to you freely. I have been in that institution for two years, and speak only what I have seen with my own eyes or heard with my own ears. Here are gathered, under the government’s patronage, some eight hundred students, the sons of the rich, the high and the powerful of Japan. It has about twenty-five foreign professors, and gives education in medicine, chemistry, law, engineering, literature, and natural history. But the students learn other things. They learn to smoke tobacco, to drink intoxicating liquors, and to do even worse things; and so they learn to despise all moral and religious precepts. It is these students’ unhappy lot to be educated in all the arts of an intellectual man without morality and without religion. In a library of 35,000 volumes, I could not find a single copy of the Scriptures; and Draper’s ‘Conflict between Science and Religion’ is used as a regular text-book. Indeed, Japanese Confucianism is so nearly allied with the modern skepticism, that those portions of the samurai who are now ruling Japan, and who are intelligent enough to read a page of Mill or Spencer, are fast becoming skeptics, and are ready to go any length in that direction. Yes, Mills and Spencers, Darwins and Comtes, are going to make more trouble in Japan than the nebulous mythology of Sintoism, or the shadowy superstition of Buddhism. How are we to oppose them? How are we to protect the rising generation from their poisonous shafts?

“There is at present no hope in those educational institutions under the government’s absolute control. The reforming remedy must come from without. Christians have to establish an educational institution, where Christian spirit is thoroughly developed, and where a scientific education could be given, of as good and as high a character as any “Tokio University” gives. The germ of such an educational institution I find in this school.

#### A GREAT WORK TO BE DONE.

“Our work proper is not yet begun. Not only one million and a half of the samurai, but what is more, thirty-two millions of common people, groaning under the thralldom of ignorance, superstition, sickness, misery, and death, are to be led to Christ. The idea of lifting up the common people out of their mental and spiritual degradation has never yet entered the mind of an oriental ruler; but by the power and mercy of God it shall be done. The spiritual revolution which has already begun in Japan is to be a revolution mightier, in every respect, than any revolution yet recorded in the long, tedious annals of either Chinese or Japanese history. And it is through men like us, the poor, despised students, that God is going to effect this great change. I

beseech you, in the name of all the students of Japan who really are endeavoring to take a part in this coming revolution, of whom I am one, that you offer thanksgiving to God for the manifold mercies he has shown them, and offer prayers that each of them may faithfully discharge the solemn duty laid on him by God himself."

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### THE DAKOTAS.

THERE is much of interest in the work now going on among the Dakotas, though the missionaries find themselves quite too busy to write of it in detail. In their Monthly, for December, there is a notice of a missionary who has gone out from the native churches to a foreign field — Rev. Solomon Toonkanschaecheye. He has received an appointment from the Presbyterian Foreign Missionary Society of Canada, to labor among the Dakotas on the Assiniboin.

A native home missionary society has been in successful operation for more than two years, sending out its native agents here and there into new fields. Between two and three hundred dollars were collected for this society at a recent Conference. In their zeal, women and girls have taken the nickel pieces, worn as jewelry, from their ears, and cast them into the contribution box. In the list of donations, amounting to \$535.09, sent in by individuals and Sabbath schools especially interested in the erection of a chapel at Bogue station, in charge of Rev. T. L. Riggs, a small sum appears as given by the natives themselves; but the more important work done by them was the hauling of all the materials used in building the chapel, and this by men very recently brought under the influence of the missionary. It ought to be said, however, that Mr. Riggs has quite won the hearts of these Indians by his generous sympathy and aid in the trials through which they have passed. The best proof of this is the fact that every seat in the new chapel is now occupied at Sabbath services.

At one of the out-posts of this station, similar interest has been shown. The log house used hitherto has been unequal to the requirements of the school and of Sabbath worship. "I have been many times asked," says Mr. Riggs, "to enlarge the building and to put on a shingle roof. The present house has an earth roof, that has to be replaced as often as the wind blows it away, and regularly leaks when it rains. Finally I promised that if they would cut and haul logs enough to enlarge the house to twice its present size, and also to make it a log or two higher, I would put on a shingle roof. I did not think they would do it. They have, however, done their part, and I shall have to make good my words."

Nearly all the Indians in the immediate vicinity of Bogue station have put on the habits of civilized life. Most of them are said to work tolerably well. The interest in attending school and Sabbath exercises has been steadily kept up, and is growing as the season for more regular work is coming on. But what is specially cheering to the missionaries is the evidence of the presence and power of the Holy Spirit in individual hearts, — women coming eight and ten miles with cloth received from the government to be cut by the missionary ladies into garments for themselves and children; men in middle life sit-

ting about the kitchen fire in their blankets, perspiration streaming down their faces, while they strive to master the mysteries of the alphabet; and an old chief of seventy, a veteran warrior on many a hard fought field, coming to the missionary to have his grey locks cut off in token of his giving up his heathen life, and saying, thoughtfully, "I was young and brave, now I am old, and how will it be?" The question of questions. Shall not vigorous measures be used to give this interesting people a knowledge of the gospel, and of the arts and usages of Christian life?

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### THE INDIAN QUESTION.

TWELVE million dollars annually for forty years by the United States government for military operations against the Indians! Can any thoughtful man doubt that one hundredth part of this sum expended in promoting Christian civilization among them would have had better results in securing order, and the protection of life and property on the frontier? The Secretary of War asks \$43,000,000 for an army of 25,000, or about \$1,700 per man. Missionary Boards ask half that sum, on the average, for the support of a missionary. Two missionary teachers and preachers of the gospel cost, therefore, as much as one soldier with his bayonet.

We point to the Cherokee nation, to the Sioux, to every tribe of Indians on this continent that has been brought under Christian influence, even to the Nez Percés — the heathen part of whom alone could be induced to engage in war under Joseph, who gave General Howard such a chase, — and ask what is the relative value of Bibles and bullets as civilizers of the Indians, or the relative value of one missionary and of a regiment of United States troops, in securing order and the blessings of civilization?

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### EMPHASIS TO BE GIVEN TO FOREIGN MISSIONS.

WE copy some of the concluding paragraphs of an able editorial article from the December number of "The Foreign Missionary of the Presbyterian Church," entitled, "Obstacles in the way of a Missionary Revival." The writer mentions as among these obstacles, (1.) "No vivid consciousness of its need, and no marked and pervasive desire for its enjoyment in the church at large." (2.) "The financial condition of our churches imperiled by the stringency of the times, and the heavy load of debt they have to carry." (3.) "A rising unbelief in the church as to the value and results of foreign missions." (4.) "A secret feeling or a conviction, that there is salvation for the heathen without the gospel." He then calls attention to still another obstacle, in the following language:—

"The aggressive efforts and absorption of home interests on the part of many is a serious hinderance to a great and immediate awakening in foreign missionary work. The statement is constantly made that missionary work is one, whether it be at home or abroad. In one sense this is true; but in another it is untrue. The church has made a difference, and this difference

arises from the very nature of the case. When we consider the fields to be occupied, the classes to be reached, the methods adopted, and the schemes in operation, the difference is apparent. Home work, for the evangelized, absorbs nearly every scheme and every form of benevolence, and leaves but one agency for the unevangelized in all lands. Besides these ecclesiastical agencies, the demands upon philanthropic efforts are many and constant. Said a benevolent giver of our church not long ago: 'Whilst prospered in business, and able to do more for charitable objects, I have been unable to enlarge my contributions for foreign missions, owing to the increasing number of home objects in church and city.' This holds good of every part of our country. The multiplicity of home objects and calls is very great within a few years. Each one is imbued with a living personality that speaks and appeals for aid in one form or another; while the foreign field is so far away, and the work done in it is out of sight, with no one scarcely to speak for it but the single society that represents it in each denomination. 'We must take care of home;' 'So much to do at home;' 'Charity begins at home;' are only expressions of the prevailing sentiment in the land, and from them and kindred utterances we would expect that the two fields were reversed, and that the foreign has one minister for every 800 people, that numberless organizations exist coöperating with the countless churches to reach the poor and the outcast, and that institutions of learning, religious literature, and various benevolent agencies diffusing on all sides moral health, knowledge, and culture, abound; and that home only is neglected, home rapidly becoming heathen, and that is what is meant in the hymn, —

"There were ninety and nine that safely lay  
In the shelter of the fold,  
But one was out on the hills away,  
Far off from the gates of gold." —

and for the recovery of that one, every known appliance must be brought to bear to rescue it from moral pollution and death.

"This narrow and selfish policy is widespread. It takes all the good results that have come back to the church through missionary zeal and effort, and uses them for itself. It changes the character of the Monthly Concert, it seizes upon the Week of Prayer, and scarcely gives, through its successive days, a topic to the foreign work; and it coolly proposes to woman's organizations that have sprung into being from the urgent pleas of heathen women, and the mightier voices of divine Providence, Divide for your starving sisters in this richly-blessed and favored land of ours. These are solemn realities, and with them we are to deal in our desire for a great missionary revival. They now shape action and interfere with the encompassing of all lands in prayer and effort. They dwarf the power of the last great command; they diminish obligation to the heathen as an ever pressing duty; and they lead to an exalted conception of ourselves, and to a thorough depreciation of those who sit in darkness and in spiritual death."

## THE PLEDGE SYSTEM OF CHRISTIAN BENEVOLENCE.

THIS is one of the most valuable features of the plan recently adopted by many churches for increasing contributions to our benevolent societies. It is the laudable endeavor to lead all of the disciples of Christ to do what some have been accustomed to do for many years, namely, prayerfully to decide beforehand how much, by self-denial, they purpose to bestow for the spread of the gospel of Christ throughout the world. It is desirable that churches as a body should adopt this method. But as this depends somewhat upon circumstances and education, and may need time to adjust harmoniously, it is well to remember that individuals can adopt this method for themselves whenever they choose, and in this way may secure its advantages, without waiting for the consent of others. Let each donor enter in a private record, open to the inspection of his Lord and Master — as both a serious and glad transaction between his Lord and himself — the amount which he purposes to set apart for the coming year as his benevolent fund, sacredly dedicated to Christian charity. He may pay it in weekly, or monthly, or quarterly instalments, as may be most convenient. He may distribute it according to his best judgment among the several departments, both of the home work and of the foreign work. He may subscribe a part of it with his own hand, if he choose, or slip it into an envelope and deposit it in a box, or in some other method, quietly send it upon its mission of mercy. Let him use his liberty as to method; but the system he can adopt, and act upon, with great comfort, whether few or many adopt the same. Let him thoroughly enter upon this system and he will find that, as an ordinary rule, his benefactions in every direction will steadily increase. Not unfrequently they will double the first year. And if it become his resolute purpose to give the utmost possible each year, on the principle of personal self-denial, he will soon be astonished to find how many personal indulgences he can dispense with, and how much their surrender adds to his benevolent fund.

We should be glad to have a private understanding with all persons who adopt this method, that if one half of their contributions should be devoted to the different departments of Christian work included in the preaching of the gospel in our own beloved land, it will be the joy of the other half to be committed to the American Board, for wise distribution among the several departments of the work among the unevangelized nations.

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**RIPENED FRUIT.**

By a singular coincidence the mails of the past month have brought intelligence of the removal, from five different mission fields, of native Christians whose character illustrated in the happiest manner the power of the Gospel. They were emphatically the ripened fruit of missionary effort. They were not simply those of whom hope was entertained that their names were written in the Lamb's book of life. Some of them were earnest fellow-laborers with the missionaries, dear personal friends, with whom they took counsel, and in whose Christian society they found delight. They exhibited to all, the transforming,

quickenings power of the Holy Spirit over the human heart, however debased by heathenism and superstition.

The Honolulu "Commercial Advertiser," of December 1, refers at length to the bright example of a venerable Hawaiian widow, recently deceased, by the name of Julia Kealoka. "When thirty years of age she became a member of the mission church of Lalaia, only a few years after the arrival of the first Christian missionaries at these Islands. Her love of prayer and her exemplary conduct edified all those who knew her. From her admission to church membership down to her dying hour, never was there heard even one word of accusation or suspicion against her spotless Christian reputation. Her death was like her life, holy and peaceful."

In other portions of this number of the *Missionary Herald*, Dr. Blodgett of Peking gives a brief narrative of a Chinese convert, originally destined to the Buddhist priesthood, who, after a devoted, self-sacrificing Christian life, in his last hour called his heathen brother to his bedside to hear his dying testimony:—"You see me in great distress. I do indeed suffer much, but my soul is at peace. I die in hope." Mr. Allen of Harpoot, reports the death of Deacon Garabed, of Hoghi, a man whose great simplicity of character and unaffected piety made him a bright light, apparent to all. "His life will still bear witness to the regenerating and sanctifying power of the Holy Spirit."

From Ceylon there is the sad news of the death of pastor Anketell, of whom the veteran missionary, Mr. W. W. Howland, writes: "His death is a great loss not only to the Tillipally church but to all the churches and to the whole Christian community of Jaffna. It comes to me personally as a sad bereavement. He was a much loved and trusted fellow laborer. I was always sure of his coöperation and sympathy in every good work. His decision and boldness were guided by good judgment, and confidence in him was so general that his advice was much sought for and valued." "During the seven years that he was pastor of this church, fifty members were received on profession of faith." Further details will be found on another page. How like is this record to that of men loved and honored in the ministry at home; truly ripe fruit gathered for Christ on heathen soil; the pledge of the not distant triumph of his kingdom in Ceylon!

And now comes another like story from Africa, from Inanda, the station so long the home of Mr. and Mrs. Lindley, in the Zulu Mission. Observe how tenderly Mr. Pixley, under date of November 10th, 1877, writes of the death, at nine o'clock on that day, of Rev. James Dube, "the beloved native pastor and minister of that station." "We made the acquaintance of James Dube more than twenty years ago, when we first arrived in Natal, and from that time to the present we have always found him a man in whom we could trust. Every one who knew him, white or black, honored him as one of nature's noblemen. In stature he was like Saul, 'higher than any of the people;' while in moral character, moulded as he had been by Divine grace, he stood prominent among the Christian Zulus. We feel as though we had lost a brother beloved, and this people will mourn for him as when one mourns for his mother.

"By birth he was of royal blood, but by grace he was made to be the man he was, powerful to influence others, ready for every good word and work.

Born and brought up among this people, he knew every one of them, and as teacher, preacher, and pastor, he gained such an influence over them as few ministers in any community ever acquire over their people. He was ordained to the work of the ministry, and set over this church as pastor, December 11, 1870. Since that time he has been the honored instrument of leading many of his people to the Saviour, and of building up this church in the faith and order of the gospel."

Such is the testimony from the Hawaiian Islands, from China, from Turkey, from Ceylon, and from Southern Africa, to the ripened fruits of the gospel of Christ, in the transformation of human character.

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### PRESCRIPTION FOR A CHURCH DEBT.

Two schools of medicine differ upon this important subject. The prescription of one school is in the following extract from a letter just received by the Home Secretary, in reply to kindly inquiries as to an apparent lack of service from a large and once generous church: "With most prodigious unwisdom, this old church and parish have been put in a condition of debt and embarrassment, so that it is now a struggle for life. *We did hold on to benevolences till two years ago.* We have a church debt, and no money with which to pay it. Even Mr. Kimball couldn't get it; it is not here." The medical prescription — "Stop all benevolence until the church debt is paid" — does not seem to work well. It reminds us of the recorded experience of an ancient and experienced physician, "There is that withholdeth more than is meet, and it tendeth to poverty."

We venture to suggest another prescription, from a different school of medicine. Old Testament form, "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts." New Testament form, "Seek ye first the kingdom of God," — by praying, with corresponding gifts, "Thy kingdom come; Thy will be done on earth as it is in heaven;" *before* the petition, "Give us this day our daily bread," "and all these things," including every necessary home expense, "shall be added unto you." The surest preventive against church debt, and the most certain cure if the burden has come, is systematic, unselfish, cheerful giving for the spread of the gospel of Christ among those who need it most. Let every church prayerfully try the experiment, and the day is near when our churches, and our benevolent societies as well, will move on steadily from year to year, rejoicing together in the Divine favor, henceforth unembarrassed by debt. In the language of the same ancient and experienced physician already quoted, "There is that scattereth, and yet increaseth."

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### ITEMS FROM THE MISSIONS.

ON the first Sabbath in October last, three persons were received by profession to the church at Umtwalumi, *Zulu mission*. It was a very interesting day. The kraal people gathered in to pray for rain, as it had been very dry; and Mr. Kilbon writes: "The definite object in our services, the profession



and baptism of the three young people, and the communion that followed, served to make the day impressive, and I hope instructive. This week, thus far, has been rainy."

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MR. DWIGHT wrote from *Constantinople*, December 6th: "The two Bible Societies are selling Bibles to the Russian prisoners of war here. They are eagerly bought, and the Turkish major who accompanies the distributor has made complaint that the *Moslems* among the prisoners are neglected in the Bible sales! No Bibles were offered to them because it was desired to give no excuse to the government for refusing access to the Christians among the prisoners. Hereafter the *Moslems* will be supplied with Bibles also. There are several Armenians among these Russian soldiers, and all show great delight at the acquisition of the Bible."

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MR. SMITH, of *Ceylon*, mentions, in November, the addition, by profession, of three persons to the church at Navaly and three at Maneppey. One was also added by letter, and one excommunicated member was restored. All but two of these eight were adults from among the heathen. Rains were abundant when he wrote, and the promise for the rice crop was excellent. Mr. Howland, of the same mission, writing in October, mentions the addition of ten to the church at Odooville during the previous six months, and Mr. Hastings reports four added in October at Batticotta, three of them from the College.

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MR. A. L. RIGGS, of the *Dakota mission*, wrote from Santee Agency, December 20th: "Our winter's work is well begun. Our school is fuller than ever before since I have been here. We have now forty-seven boarding scholars, — twenty-three in the Dakota Home and twenty-four in the Young Men's Hall. Besides we have day scholars, making up the number to eighty-one. The Young Men's Hall has twice as many as I wanted this winter, for we are not yet furnished to accommodate so many. . . . As yet the upper story, where they sleep, is all in one large room, 40 by 50 feet, with unfinished outside walls. It will be a fearfully cold place for them this winter, and I fear they will suffer. I ought to have more bedding, or a stove, or both, but I cannot get them. The work presses us on, even faster than we are ready to go. I wish our Christian brothers and sisters in the churches could feel this pressure, and I know they would not deny the insignificant means needed to make our labors most efficient."

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DR. HYDE seems to have taken a prominent place in the hearts of all classes at Honolulu, Sandwich Islands. He is in demand on all occasions. Letters from other portions of the Hawaiian group speak of the enthusiasm he has awakened in the native young men who have come under his influence, inspiring them with a new ambition and hope for the future. The last expression of regard for him comes from a large number of the citizens of Honolulu, requesting a copy for publication, of a discourse on Thanksgiving Day — duly observed by American residents. It appeared in the "*Hawaiian Gazette*" of December 5.

## LETTERS FROM THE MISSIONS.

## Japan Mission.

## AN INTELLIGENT AND FRIENDLY OFFICER.

WRITING from Osaka, November 8th, Mr. De Forest speaks of the work at that point as "taking on new life," and among other cheering incidents he relates the following:—

"Returning from Shikoku recently, [by boat] I had some wonderfully pleasant company in the person of S. Kagawa, the Kenkei of Bungo, and his four companions. This high officer some time ago went around the world with Rev. Mr. Thompson, of Tokio, as his guide and interpreter, and he no sooner found out that I was a missionary than he expressed his pleasure both in words and in kind actions. He said that there might be occasionally a bad man among missionaries, but he had never seen one. He loved foreigners, and only wished all his people could see foreigners as they really are in America and Europe, so that they could see the difference between those who, having come here to make money, live shameful lives, and delight to swindle the natives, and those who compose the strength, intelligence, and brotherhood of the West. I passed him a Gospel by Matthew, and he instantly told how he had a Bible given him by Mr. Thompson, how he had been to the churches in America, but could not understand English; and so neither his English Bible nor the preaching did any good. But this gospel he began to read, and soon, not only those of us who were lying on the cabin floor (the little steamer's cabin was so small that a person could not stand up in it), but other passengers began to crowd around the railing to hear this officer read the Bible; and at every verse or two, he called upon me to explain. I never enjoyed teaching the gospel in any fine pulpit so much as I did while lying on that floor and telling those men what 'Let the dead bury their dead means,' or about Jesus having no place to lay his head. And certainly I never had an audience that listened better than they did. I came away with a package of tea, and a

bundle of fine dried fish (the champagne I could not take), and a promise from them all to visit me on their return from the capital. With such men in high office, it is no wonder that the story is going the rounds that the advisers of the Emperor are thinking favorably of giving public notice to the effect that Christianity may hereafter go without obstruction, to any and every part of the empire.

## INCIDENTS IN A PASTOR'S LIFE.

"But there are signs of a new life right at our doors. You know, from previous letters, how sad a condition the first church here has been and still is in; but we have begun a series of prayer-meetings, to pray especially for this church. The first one was a full and enthusiastic meeting, and its effect was seen immediately. Many Christians were absent, but the prayers for them, for me, for one another, were evidently deep and true; and two days ago Kajiro, the acting pastor, came to tell me of the way God was blessing him. You know he has some debts, and has been accustomed to spend from eight to twelve yen (dollars) a month; but now he gets only three yen, and has a family of four to support from that. Of course he is cast down again and again. The other night, after holding a meeting, he talked till ten o'clock with some of the Christians about rice, and where his daily food was to come from; but there was no relief, and so he went to bed. About midnight he was called up, and one of the Christians, who knew nothing about his talk on daily food, came asking him to receive a bag of rice,—enough to last him six weeks! Another, the day before, concealing his name, gave Kajiro one yen, and he told me that there was a movement (which he was not at liberty to divulge) going on in the church, that had already called out such love as had occasioned tears among the Christians. On hearing all this, I could not help thinking how it would have robbed Kajiro of his faith had I guaranteed to pay all deficiencies in his salary; and how it would

have wronged the Christians, by depriving them of the blessedness of giving to their pastor; and how weak would have been the bond of love that now is growing up openly among many of the Christians. And so God is trying the faith of one, and calling out the love of another, in a way that we should have effectually blocked had I done as I longed to do, — paid all bills as fast as they came in. Then one of the Japanese ladies, on hearing that Kajiro's wife could not go to church, because she had no clothes for her little babe (they always take babies to church here), ripped up one of her dresses, made it up, and carried it to the pastor's house. I feel sure that was a step which, for a missionary to have prevented, would have done far less good than is now accomplished.

#### HE SAVES A BOY FROM DROWNING.

“Added to all this unexpected display of love (for *this* manner of giving is entirely foreign to Japanese customs and pride), Kajiro gained a little fame a few days ago. It was the Emperor's birthday, and crowds of men, women, and children were crossing the bridges near the government building, to see the Emperor's picture (which is displayed only on his birth-day), when suddenly a boy, about eight or ten years old, fell from the bridge, which Kajiro happened to be crossing. The river is swift but not deep; yet the boy could not touch bottom, and was fast floating down with his head under water, when K. jumped, and partly swimming, occasionally touching bottom, he reached and rescued the boy. The people fairly jammed around the banks of the river to see the deliverer, but K. ran away as fast as he could. The parents, however, could not be satisfied, and they searched all through Honden to find him, and at last succeeded. They brought him a small present, and have opened their hearts to him, and he purposes to show them a greater Deliverer than they ever have dreamed of.”

#### PROSPECTS AT KIOTO — THE SCHOOLS.

Mr. Learned wrote from Kioto, November 10th:—

“Our work here has, at present, very

much to encourage us. There is a very hopeful opening at Otsu, a town which it is very desirable to have as a center of religious truth. Mr. Davis and Mr. Nessima each go there once a month, on Sunday, and my teacher goes every Saturday. The place which the third church secured for a chapel, in the heart of the city, they still hold, and are likely to continue to hold in spite of the opposition. My wife finds a hopeful opening for work in a village just across the river, from which several women have come to her Tuesday evening meetings. She finds it, as yet, hard to make them understand her; but she hopes to gain some hold on them, and intends to devote one afternoon in the week to visiting them in company with our maid-servant, who is a valuable helper in the work.

“I am exceedingly interested in my class in the Gospels, — the beginners in the school. There are twenty or twenty-one of them, about sixteen or eighteen years of age, the most interesting class one could have. I have as yet very little command of the language for teaching the deep things of the Gospel, but I hope to do something; and to encourage them to mutual help, we have begun a weekly class prayer-meeting, which is held at my house on Saturday evenings. So far as I can see, they are ready to receive the truth, and I hope most of them are believers already.

#### A PENITENT THIEF.

“One of the younger boys of the class was detected in stealing a few days ago, and was sent back to his country. Yesterday his father came, telling of his son's sorrow and repentance, and begging that he might have another trial. The matter was brought before the school at prayers this morning, and it was very interesting to hear the opinions of the pupils. As far as I could follow them, they expressed a desire that the boy might have another chance, and also a strong feeling that nothing ought to be done which would injure the good name of the school. Finally, the first year boys, the classmates of the guilty one, were appealed to to say whether they would especially watch over this boy and lead him in the right way, if he were allowed to return. All

rose in assent. Then the same question was put to the whole school with the same answer; and while all were standing, Mr. Neesima led in earnest prayer. I think it made a deep impression on the school. One of the older boys was then appointed special guardian of the boy who had sinned. He is allowed to come back, but is put under restraint and on probation for five months.

#### CONDITION OF THE CHURCH—PRAYER-MEETINGS.

“The church which meets in this house is in a warm and earnest spiritual condition, I think. They are favored in having one of our best and most devoted students, Mr. Ichihara, as their leader. He is really their pastor, and a very earnest one. He preaches on Sunday evening, and we have quite a number in now-a-days. Before the preaching there is a Sunday-school, and a goodly number of children attend it. Monday evening there is an inquiry meeting, and there are several applicants for baptism. The church prayer-meeting, on Friday evening, is exceedingly interesting. I wish you could step into one. The meeting lasts an hour and a half, and not a minute is lost. Last evening there were several new comers, and for their benefit Mr. Ichihara held a special meeting after the church meeting was closed. Every other Saturday evening the church has a fellowship, or experience meeting. After the last meeting one of the members said to me, ‘The weather is cold, but our hearts are warm.’ Sunday mornings various members of the church preach, and occasionally I take my turn.”

#### A PUBLIC PREACHING PLACE SECURED.

Writing on the 14th of November, Mr. Davis, of Kioto, gives interesting details of efforts by the Christians there, at last successful, to rent a place for preaching services. The case was alluded to, in an earlier stage of the movement, on page 408 of the Herald for December last. Mr. Davis writes:—

“We have just secured the first public preaching place in this city. It was on this wise. For five months our native Christians here have been trying to se-

cure a public place, for until this time all the preaching has been done in private houses, the homes of the missionaries, of the native Christians, or of persons who wished to hear the gospel. It is evident, however, that this plan will not speedily reach the masses.

“For three months they tried and failed. As soon as it was known that they were Christians, the way was blocked. Some three months ago they found a very desirable building for rent, near the center of the city, and the owner, and the mayor of the ward also, consented to rent it for gospel preaching. In Japan, however, the neighbors must be consulted before a man can rent his house, and the neighbors, in this case, hearing that it was to be rented for Christian preaching, refused their consent, and sent word to the owner of the house in question, who lived in another ward, that he must not rent his house to a Christian. He replied, that if the house belonged to them they could control it, but while it belonged to him he should rent it to whomsoever he pleased; and that if they did not like this they could buy the house. So they had a consultation and sent him word that they would buy it. Twenty days elapsed, and they did not pay for it; and then they sent word to the owner that since they heard that this Christian expected to rent a house in another place, they had decided not to purchase. The owner at once rented the house to one of our native Christians, and he took possession, and preaching services were commenced. The neighbors were now greatly troubled, and held meeting after meeting before they could decide what to do. Most of them wanted to eject the Christian, though some said they wanted to learn the new way. The majority would not, however, vote to buy the house.

“Finally they fell back upon an old custom, or law, which originated in the time of the persecution of the Jesuits here; that every man who rented a house must write in the lease to what sect of Buddhists he belonged. The Christian who rented this house had written in the lease that he was formerly a Buddhist but was now a Christian. The neigh-

bors said that unless this Christian could bring a paper from a priest of this sect of Buddhists to which he formerly belonged, saying that such was the case, he could not hold the lease. The Christian refused to pay any attention to this demand, and after threatening the owner, and the man who had rented it, and also troubling the mayor of the ward for some time, the latter had a private interview with the governor of the city to inquire what he had better do. The governor advised him to order that the Christian simply write himself as a Christian, and that one or two other men become responsible that if he should die they would see that the neighbors were not troubled about his burial, since, as a Christian, he could not receive regular Buddhist burial. So the matter is settled, — a manifest victory for the cause of Christ, — and it marks an advance of the government toward religious toleration, which is sure to be soon openly proclaimed."

#### THE CASE OF THE PRISONERS.<sup>1</sup>

"The prisoners of whom I spoke in my last as having become interested in tracts we sent some months ago to a prison, and who were released because they had taught the prisoners the *true way* and made them better, have just started a school in the city of Otsu, eight miles west of here, the first object of which is to teach the Bible. The company of lawyers of whom I spoke, now meet in this school-house every Sabbath, to study the Bible with the teachers and scholars of this school, and any others who will come in. I was present last Sabbath afternoon, and preached about the new birth, to an audience of thirty-two, about one third of whom were lawyers. They have three meetings every Sabbath in this place."

#### PROTESTANT BUDDHISTS—THEIR SCHOOL.

"The Honguwanji, or, as they are called, the Protestant sect of Buddhists in this city, have built a great school here, and are teaching the English language as well as western science. They have asked me three or four times if I could

teach metaphysics in this school, an hour a day. I have partly promised to teach *religion* two hours a week, after January 1st, but they do not seem to be satisfied with so little. I would that I had time and strength to go every day. There are about 200 young men gathered together there, studying to be priests in this most progressive sect in Japan, a sect which has in its faith nearly every doctrine of Christianity except the vicarious atonement of Christ.

"Our training school is prospering both in numbers and spirit. One of the most impressive scenes I ever witnessed, was the other morning when the whole school rose to its feet, asking, with one voice, that a boy who had been guilty of stealing might be received back into the school again, and all pledged themselves to try to lead this erring one to Christ."

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#### North China Mission.

#### TRAINING SCHOOL AT TUNG-CHO.

MR. SHEFFIELD wrote from Tung-cho, October 16th, 1877:—

"The work of the station is growing upon our hands. We have now seventeen boys in the school, fourteen boarders and three day students. Among the boarders a number are supplied with clothing by their parents, and it is our purpose steadily to urge upon the native Christians their responsibility to do for themselves to their utmost.

"Our school was never in so promising a condition before. Several boys who have recently joined it give much promise. Four of these boys stood up in our prayer-meeting a few weeks ago and declared their desire to become Christians. We have secured a Christian teacher for the school, a Mr. Hsü, of whom Brother Stanley gave a little account last winter.

"We have begun the second year with our training class. It consists of two young men from Tung-cho, two men from Kalgan, one from Paoting-fu; and teacher Hsü, being relieved of school duties to an extent by the teaching done by foreigners, and being a quick student, takes his place in the class."

<sup>1</sup> See Herald for January, page 20.

## SHALL THERE BE PROGRESS?

“In eight years the Japan mission has grown to the size of our own, while ours has barely kept its numbers good. It is not strange that men are more attracted to the work in Japan; but I cannot regard it as a more important work, or a work with more pressing wants than our own. Our foundations were well laid before the doors of Japan were opened, and all these years our work has sadly suffered for lack of builders. It has seemed to me that the precious revivals that have swept over our land must soon bring forward men filled with holy zeal, rejoicing in the privilege of being light-bearers to the dark places of the earth.”

Mr. Goodrich wrote from Peking, October 20th, on business, but in a post-script he refers to the call for more laborers thus:—

“China seems to some a most *unpromising* field; a field where much is expended and little reaped. Let me give you a leaf from my own experience. When I came to China, in 1865, there were, I think, five church members in Tientsin and two in Peking. There are now in connection with our mission nearly 300 church members, for most of whom we have a good hope that they are truly regenerated persons. What shall the next twelve years bring us? It ought to double our force of missionaries. (Pardon me for speaking of so small an addition to our ranks.) It ought to see churches with pastors in many places in this province. It ought to see a theological seminary established on a permanent foundation. It ought to witness an overflow into Shansi, to form, perhaps, a new mission. Why should we not look for great things for *China*? Why should we not *attempt* great things for China? Ask the churches why, and tell them to look for the answer in God’s word, and God’s providence. I fear I shall trouble you upon this subject often, for it has gotten into my bones. **OUR MISSION NEEDS MEN.**”

## THE INCREASING FAMINE.

Writing from Peking on the 18th of October, Mr. Blodget stated:—

“A great calamity is falling upon China. A famine of vast proportions is now inevitable. The provinces of Shansi and Honan will suffer most severely. Next come the southern parts of Chili, large parts of Shantung and of Sbenshi. For three years the usual crops have failed in Shansi. Many have perished there from starvation during the last ten months, and now the autumn brings no relief. There is not more than one tenth of a harvest through a large part of the province. In some places the ground yields nothing. The people of that province, while they are among the most active and enterprising in China, are yet noted for their law-abiding disposition. They suffer and die, but do not break out in rebellion. Great efforts are making by the Chinese government to relieve distress; but what with the wide extent of the famine, the immense numbers who need help, and the corruption of the government officials who administer its charities, they can overtake only a very little of the suffering. Last year Europeans resident in the East gave something like \$50,000 for the sufferers in Shantung. This year an appeal has been sent to the United States, and to England, for aid.

“That part of our own mission field which lies nearest to the regions in distress, and which will also itself suffer by the famine, is the department of Pao-tsing-fu.”

## DEATH OF A CHRISTIAN AMONG THE HEATHEN.

Writing again on the 25th of October, Mr. Blodget gives the following account:—

“Not many days since a native helper went to a mountain town to visit a church member, Toan Kih Chang. He came back announcing that the brother whom he went to visit had died fifteen days before his arrival at the place,—died as a Christian; in a good hope of the life to come.

“Toan Kih Chang was given up by his parents when a small boy, as are many others, to become a Buddhist priest. His head was shaven, and he undertook the studies and the tasks usual to such lads.

At the age of twenty-five he became disgusted with the mummeries of the priesthood, forsook his temple, and opened a school for boys, to teach the Confucian classics. When near fifty years of age, he received Christian books from a native helper of the mission. The leaven of Christian truth began to operate in his mind, and at the age of fifty-three he was baptized. He was then teaching a school of fifteen boys. Immediately on his baptism his pupils were withdrawn from the school by their parents. Although some of them clung to him, and were favorably impressed with what they heard from him of Christian truth, the parents would listen to no reasoning, and the school was disbanded. 'The teacher had embraced a false religion,' they said; 'he had gone mad!' He was turned out of doors, and obliged to find quarters in a deserted temple.

"The church, becoming aware of his situation, put in repair for him a small room in the house of his elder brother, living in another village, with whom he resided from this time until his death. His strength gradually failed, owing to a violent cough, yet he worked upon the farm as he was able. As the time of death drew near he called his brother to him and said, 'You see me in great distress. I do indeed suffer very much, but my soul is at peace; I die in hope. You are not a believer in Christ. I fear, when you come to die, you will not have the peace and hope I now have.' Such was his dying testimony. May God make it like the seed corn in good ground! There are no Christians now in that village."

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### Ceylon Mission.

#### DEATH OF A VALUED PASTOR.

MR. W. W. HOWLAND, writing from Tillipally on the 15th of October last, pays a warm tribute of respect and affection to the memory of a native pastor recently taken away by death. He writes:—

"You will probably have heard of the death of Pastor Anketell. His death is a great loss not only to the Tillipally

church but to all the churches, and to the whole Christian community of Jaffna. It comes to me, personally, as a sad bereavement. He was a much loved and trusted fellow laborer. I was always sure of his coöperation and sympathy in every good work. I never knew any native who seemed to be less influenced by personal feelings, or by bondage to national prejudice or customs. His short, quick, decisive 'No,' when asked his opinion concerning any plan or act which was at all objectionable, was a marked index of his unhesitating decision for the right in every case. He was not only decided but courageous. He did not shrink from reproving wrong in those before whom many would quail. I have repeatedly wondered at his courage. Yet he seemed only to gain more respect from those thus reproved,—such was their confidence in the sincerity and purity of his motives. His decision and boldness were guided by good judgment, and confidence in him was so general that his advice was much sought for and valued. I think no one who knew him ever doubted his *sincerity*. This was, perhaps, the most marked of his various good traits, and the more conspicuous here, where there is so much in contrast.

"Some years ago, before he became pastor, after he had addressed an audience of heathen in an evening meeting, in one of the villages, a prominent man spoke up and said to him, 'You give up your salary and go home, and talk to your father and mother and brothers and sisters, and convert them to your religion, and then you may come and talk to us.' I replied to the man, 'I have a word to say to your proposition. I cannot spare this man. I, being a foreigner, cannot go out in the sun in this climate, and I need his help, so that I should not be willing to allow him to give up his salary and leave me; and as to converting his family relatives, let me tell you that his father, and mother, and brothers, and sisters have all become Christians since he has.' The man was taken aback, and replied, 'Well, I'll leave this man and take the rest of the Christians.'

"The conversion of the whole family,

one after another, may be attributed to his sincere consecration to Christ, and to his faithful, prayerful labors for and with them. His more perfect consecration dates back to a season of revival when he was a pupil in Batticotta seminary, when he and a classmate (now one of the native pastors) together solemnly consecrated themselves to the work of making known the gospel in some destitute field, if the way should be open for them. His wish was afterwards met by his appointment as catechist on the island of Poongertive, where he labored several years faithfully and successfully.

"He was here at Tillipally several years as a catechist, was then invited by the members of the church to be their pastor, and was ordained in Mareh, 1870. From that time to his death he was more and more respected, beloved, and trusted by the church members. During the seven years that he was pastor of this church fifty members were received on profession of faith, of whom twenty-seven were pupils of the training school. The contributions of the church increased in the same time from 168 rupees to 344 rupees a year. The church have for two or three years assumed the entire support of their pastor, and have voted to continue to pay the amount of his salary to his widow, till the end of the year.

"The respect in which Mr. Anketell was held by the Christian community in general, led to his appointment to different offices of honor and trust in connection with the Native Evangelical Society, the local Bible and Tract Societies, and the School Board, which much increased his duties. But he did not spare himself, and with a natural constitution not very strong he wore himself out too fast. . . . We hoped he would be better till almost the day of his death. He passed away peacefully, trusting in his Saviour. The savor of his pure life is a precious inheritance for his family, for the churches, and especially for the native pastors, of whom he is the first one to be called away by the Master. It seems mysterious that almost the last one who, as we thought, could be spared, should be taken

first, and when the influence of such men as he was is so much needed to stem the tide of worldliness which seems to be creeping into the churches."

#### THE TRAINING SCHOOL.

"We have cause for gratitude that the training school was only interrupted a single week by the cholera, although it was in the villages all around us for six or seven months. In June the then upper class left the school, after finishing their course of study, which is now shortened to four years. Of the fourteen members of the class all but two are employed as teachers in village schools. All but three were church members when they left. All are from heathen families. A new class of fifteen members was received when the others left, selected from over eighty candidates who came for examination. Those received are all but one from heathen families. One only is a church member, and he is a son of heathen parents. Some of them had some religious interest before coming, and probably all, or nearly all, came expecting, and some of them wishing to become Christians. During the one term in which they have studied they have, most of them, developed well, and give good promise for the future."

#### REPORT FROM MR. DE RIEMER—CHOLERA.

In October last Mr. De Riemer, who has charge of two station fields—Chavagacherry and Oodoopitty—sent a report, some portions of which will be given here. He states:—

"Though cholera has prevailed to such an alarming extent throughout the district as to paralyze all efforts for a time, this report will not be altogether a discouraging one. Some of the villages almost entirely escaped, while others were sadly decimated. The government appointed such practitioners as it could secure (many of them poorly educated), and it erected temporary hospitals where all the sick might be segregated, fed and cared for; but in the wide-spread fear and distress which prevailed, the utmost that government could do was of but little avail. The people regard the cholera



as a visitation of the goddess Ammarl, and fearing to incur her further displeasure they object to taking medicines, and rarely will they burn a cholera corpse. This superstitious fear, their distrust of and aversion to European medicine, and their fear of pollution by herding with all castes of sick people in a common hospital, combine as reasons to render abortive the best intentions of government. In the later stage of the plague it appeared that about half of those who went to the hospitals recovered, and the objections of the people often gave way at the last, when it was too late. In the parish of Varany alone over three hundred died, eleven of them from the house adjacent to that of the catechist, yet not a person from the three Christian families was sick. The catechist was supplied with cholera pills (made after Dr. Chester's prescription), which he gave to all who came to him for them, and he estimates that as many as fifty persons recovered by the use of that medicine. Not a church member, or a baptized child, in either of my districts died of the cholera, and only one church member in all our field. Romanists, Mohammedans, and heathen, suffered alike severely, but the 'everlasting arms' were thrown around the 'little flock,' and they came forth well-nigh unharmed."

#### THE CHURCH.

"The evangelical work of the district has, of course, gone on haltingly, yet the workers have been quite as brave and diligent as could be expected. Sabbath services have nowhere been suspended, that I am aware of, and moonlight meetings have occurred as often as circumstances would allow.

"The church has grown considerably, chiefly through accessions by letter. One member died of throat disease, one or two have been cut off, and three have been received on profession of faith. One of these was a teacher, a baptized son, another was a heathen teacher from a purely heathen family, and the third is a restored backslider, who is now breasting a storm of opposition, his wife being his bitterest opposer. Pray for him."

#### ODOOPITTY STATION AND FIELD.

"In this district, also, cholera has been abundant, though there was less of it near the mission house than anywhere else in the field. In the villages north and east of here, and especially in the adjacent district of Point Pedro, the desolation was awful. But south and west, in Tondimanaar, not a case occurred. Twenty-two relatives of our cook and gardener died within one month. Several died in houses adjacent to the pastor, but as elsewhere, no one of the Christians was attacked."

#### FIRMNESS OF A CHRISTIAN WIDOW.

"The husband of one of our church members suddenly died in August. At his death, his young wife, who was usually considered a timid woman, resolved to have a Christian funeral. As all his and her relatives were heathen they unitedly opposed her, and determined to burn the body with heathen ceremonies. The widow stoutly resisted, and declared that if no one else would assist her, she and her mother would wrap the corpse in a mat and carry it to the mission house, and ask the missionary to dig a grave and put it in. Her resolute courage prevailed, though I am sorry to say that the Christians showed their weakness at first by refusing to assist the poor woman, lest they should contaminate themselves by touching and bearing the corpse. It is usual at such times for the coolie people who are considered dependents of the family to handle the body, and bear it to the grave. On this occasion the heathen party, wishing to humiliate the Christians all they could, restrained their coolies from helping, and the Christians were not ready to meet the ignominious reproach of being corpse-bearers. Some of them finally overcame their scruples and aided to place the body in the coffin, and by the aid of hired coolies and the missionary's carriage the funeral was completed by moonlight."

#### ODOOPITTY GIRLS' SCHOOL.

"Miss Townshend left her connection with the boarding school in February in order to visit the United States; and at

the request of the mission, Mrs. De R. and myself became responsible for the care of the school for the present. A new class of thirteen girls was received in April—making the number twenty-seven—[there are now twenty-six]. At the beginning of the year not one of the school was a church member, though four of them are baptized children. Several, we hope, have met with a change of heart, and will unite with the church at its next communion.

“The women of the church have regularly sustained a weekly prayer-meeting, which has grown in numbers from nine to an average of eighteen. On special occasions heathen women have been brought in, till the number reached twenty-six. Once a month this prayer-meeting is resolved into a sewing-circle, and the proceeds of their work they have for three years sent to aid the mission work in Japan. If I mistake not, this is the only sewing-circle in our mission that sends contributions to a purely foreign field.”

### Eastern Turkey Mission.

#### A CHRISTIAN DEATH.

MR. ALLEN, of Harpoot, writing on the 30th of October, reports the death of a native Christian thus:—

“Yesterday came news of the death of an excellent man, Deacon Garabed, of Hoghi. A slight wound in one foot, from a thorn, resulted in tetanus. The intense suffering for more than two weeks he bore with great patience. When he knew that his end was near, he expressed entire trust in Christ, and said he had no fear of death. I had many fears that his death would oblige his only son to remain at home, to look after the mother and grandmother, but his earnest desire was that his son should keep on with his studies in preparation for the ministry. When he could no longer take even a little water, he said, “Well, I shall drink of the water of life and eat of the bread of life.” His end was peace. All feel that a good man has gone, one more to be added to the

list in Mr. Wheeler’s ‘Grace Illustrated.’ Though naturally very diffident, and with great simplicity of character, his unaffected piety made him a bright light, which was apparent to all. His life will still bear witness to the regenerating and sanctifying power of the Holy Spirit.

“We sometimes feel discouraged when we see the imperfections and inconsistencies of many Christians here, but such examples as this cheer our hearts and give us new hope of still more wonderful triumphs of divine grace in hearts now dead in sin. An intimate friend of the deceased was here this week, who, only a few years ago, was in utter darkness. He expressed deep gratitude that the gospel had been sent from Christians in America to enlighten and deliver them from darkness. We sometimes hear expressions of gratitude of which we do not make much account, but if those who have sent us and the gospel here could have heard this man’s expression of love and thankfulness, their hearts would have been cheered, as was mine, and their faith in the power of God’s grace to renew and sanctify, would have been strengthened.

#### THE SCHOOLS AT HARPOOT.

On the 1st of November Mr. Allen added this respecting the schools:—

“The day has been observed as a day of prayer in the three schools. It is a matter for thanksgiving to God that so large a number of the one hundred pupils in the normal school seem to be Christians, and a goodly number are going out as helpers and teachers during the winter.”

#### CONDUCT OF THE KOORDS IN THE BITLIS REGION.

Mr. H. S. Barnum wrote from Van on the 12th of November, hoping to have an opportunity to send by way of Tabriz, — direct mail communication being much interrupted. He had attended a meeting of the native Domestic Missionary Society at Bitlis, of which he reports very pleasantly; but he gives a distressing account of the doings of lawless Koords in this time of war, and the condition of the nominally Christian population of that

distant portion of the Turkish empire:—

“The condition of the villages in Bitlis vicinity was fearful. The taxes of course are very heavy, but of this they are not disposed to complain, knowing that the government is hard pushed. But their oppression by Koords is unendurable. I spent a night at an Armenian village of about fifteen houses, and during the night (it was Ramazan) between thirty and forty nomad Koords came, whom the villagers were compelled to feed twice during the night. They said this was an almost constant occurrence, and they would have little left for winter. On the north side of the lake matters were still worse. The government seemed wholly unable to prevent Koordish depredations. They came by day to the Christian villages, took the measure into their own hands and filled their sacks, which they then compelled the Christians to load upon their own donkeys and carry to the Koordish village. In Aghagh, the Protestant village, I was told that out of eleven houses only two had wheat enough left for winter, and of the rest some had almost nothing left.

“But wheat was not the only thing stolen. If a Koord wished to build, he went to a Christian village, selected the best trees, and then compelled the Christians to cut them, trim them, and draw them to the Koord’s village — of course without pay. Instead of paying for food, they often exact pay for eating it. A brother, recently returned from the villages, described their conduct in this way: A Koordish agha, with one or two of his men, comes to a Christian house and asks for food. The Christian lays himself out to prepare a good meal and when the table is prepared the agha says to his men, ‘Why don’t you eat?’ They say, ‘your head is witness that we cannot without a present!’ The agha says, ‘Well, if you do not eat, I cannot,’ and the host invites in vain. He must bring a few piasters and put on the table, after which the meal is graciously eaten!

“The villages at the south — Bitlis — end of Moosh plain are much oppressed by their Koordish neighbors. One of our

winter helpers, who had gone to a large village of over one hundred houses in that vicinity for trade, said that there were not ten houses in the village which had wheat enough left for the winter. The governor’s brother even, came and took their wheat by force, and, according to his story, over twenty-eight tons of wheat had been carried off by the Koords, and it was quite probable the village would be deserted. The Koordish oppressors said to the Christians, when they appealed to their pity, ‘You have just begun to learn what it is to be a Giaour. Just wait a few years and we will thoroughly teach you.’

“A certain Koordish chief was set to guard the dangerous piece of road between Bitlis and the lake. One of our preachers from that region told me this story concerning him: He visited a Christian village where they make broad-cloth jackets and adorn them with gold thread and needlework, and demanded some. Especially did he wish one which he had seen at the house of a certain villager the winter previous, but it so happened that the owner had given it for debt. The agha did not believe him, and tied him to a post till it should be found. As this did not bring it he ordered water to be heated to pour upon him. At this stage some of the villagers secretly fled to appeal to the governor at Akhlat, and stopped to tell their story at the preacher’s village by the way.

“In the villages the universal expression was, ‘Bodvelli, we are consumed.’ In some places, I was told the Christians are seriously talking of turning Mohammedans, saying they cannot endure it much longer. A priest, even, told one of our helpers that he should do so if present oppression continued many months. Some even argue the case in this way: ‘If Mohammed is stronger than Christ, and if God gives the victory to his followers rather than to Christ’s followers, why should we not turn Turks?’

#### THE MISSIONARIES AND THEIR WORK.

“I do not say that the government wishes such injustice to be perpetrated. Some think it wishes the Christians to be so ex-

hausted that they can give the Russians no assistance if they come here; but this may be, and I trust is, only a groundless suspicion. Personally, we have reason to be grateful to government officials. We have seldom asked a favor which they have not been ready to grant, and our present condition is one of quietness and comfort. No one shows any hostility to us, and both Turks and Armenians are friendly and affable.

"We began last week to hold weekly meetings in the near village of Arantz. In the city there are signs of hope, especially among the young men. If the political excitement abates, as it will if it becomes evident that the Russians do not propose to advance upon this city this year, we trust we shall see both spiritual and numerical growth in our Protestant community."

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### Western Mexico.

#### PROGRESS OF THE WORK.

IN a brief letter recently received from Mr. Edwards, of Guadalajara (dated November 19th), he states that he had just returned from a short visit to Ahualulco, where he found the work on the whole in a hopeful state. He says:—

"On Tuesday afternoon those that had proved themselves faithful and worthy Christians came together to receive the Lord's Supper. I baptized fourteen, of whom five were adults. The baptism of some others has been deferred until three months hence, when I hope to go there again. In the mean time they will be able to show more satisfactorily the genuineness of their conversion. The exact number of those that partook of the Lord's Supper I cannot give, but they numbered from fifteen to twenty.

"The work is doing well in this city also. We have just had a new opening in a part of the city that used to resist every effort to enter it; and at the beginning of the new year I hope to have another opening, so that before long I shall be preaching three times every Sunday at three different points. When will reinforcements arrive? I cannot describe

to you how much laborers are needed here."

In this letter Mr. Edwards refers to a much fuller account of his work which he had recently sent to San Francisco, with a request that a copy should be forwarded to Boston. It has reached the Missionary Rooms in print, in "The Pacific," but as many readers of the Herald will not see it in that publication, it seems best to reprint portions of it here. It is too long to be reproduced in full, but the following extracts will be read, some of them with very painful interest.

"I am enabled to say, that Christ's Gospel is preached throughout the state of Jalisco, and in many parts of the other states included in this field. This is done by various means; in many cases by members of this church visiting friends and relatives at the towns and villages; very often by the *arrieros*, or muleteers, in their transit from one place to another; also by colporters and evangelists, and by the perusal of tracts, periodicals, and especially of the Holy Word. The result is, that many blinded by superstition and duped by priestcraft are opening their eyes, and not a few have the spirit of inquiry so infused into them that they even dare to see for themselves what is right and what is wrong; what to receive as truth and what to reject as error.

"In this city the church continues to increase in numbers and to grow in grace. . . . After all, you will please understand that numerous and formidable evils continue to interfere with the progress of our work; such as error, fanaticism, superstition, drunkenness, persecution, and innumerable others, which dispute every inch of ground with us. . . . Romanism has so deadened the moral sense of these unfortunate people, that to awaken in their souls a right consciousness of their relation to God, and the responsibility arising therefrom, is the arduous task of the missionary. . . . Those that have been truly awakened prove themselves faithful and true Christians. Many have been severely tried and hotly persecuted, and one even killed, yet in all this they waver not, but stand firm, like good soldiers." . . .

## PERSECUTIONS — MURDER.

“I could speak of many instances of suffering and trial, but shall at present confine myself to two. The first will be that of a brother the fanatics killed on the night of the 24th of August last. He was received to this church the 30th of April, 1876, and ever after he decided for Christ, he was instant in season, out of season, making known the word of truth. He used to hold prayer-meetings in his house, inviting all who would join, to read the Bible and pray. So much he worked for the Lord that the priest of the church near where he lived began to regard him as not an insignificant disturber of the tranquillity of his parish. He delivered a sermon against him, at least so the fanatics understood it, and therefore they regarded him as a dangerous heretic. They insulted him, and even threatened him. On the night referred to, having sickness in the family, he had occasion to go out about 10 o'clock to buy something. The disciples of Rome, always on the alert, thought it a fit opportunity to do away with him; so, as he passed the door of a wineshop, a man that was with him, and who had forced his company upon him on his leaving the house, and pretended friendship, saluted some persons that were standing inside. They at once came out, three or four in number, and offered some wine. He thanked them but begged to be excused, and said that he was in a hurry to return to his family because some of them were sick. ‘No, no. He would go with them a short distance, to send one of the company home, and they would go back with him to his own door.’ A short distance only he went before they manifested signs of hostility. They began to urge him on by force, one on each side of him and one behind, and because he was struggling to get out of their grasp, they kept piercing him in the back with a poniard to make him go on, asking him at the same time, ‘Will you please explain us a chapter now? Will you defend your religion now? Where is your God now?’ When the man that accompanied him from the house saw all this he appeared to be much alarmed, and ran to inform the family of it. But I must

confess that to me, and many others, there is some awkwardness about everything this man does from beginning to end, that makes one believe him to have been the instrument employed by these assassins to betray him into their hands.

“The worst fears of the family were aroused, and the poor wife rushed into the street and at once applied for help. She walked about two hours or more, looking, as she said, for her dear, kind, and quiet husband; but she looked in vain, and at last returned to her alarmed children exhausted and faint. Rome had then done her deed of blood, and a few hours later our brother was found assassinated and brutally mutilated, on his back, with his hands crossed over his breast and his eyes directed towards heaven. To his dear family, who so much needed his help, his remains returned to be bathed with the tears of a widow and six orphans.

“The mother, who is a thorough fanatic, when she heard of what had taken place, went and possessed herself of the body, and laid it out according to the customs and rites of her own church; put a clod of earth under the head, a crucifix on the breast, a cross of the palm tree on the feet to prevent the devil from carrying him away; fixed candles around him, cursed the Protestants, and began to count her beads. The two eldest daughters, who were received to this church January last, had by that time, to some extent, recovered their feelings, and went to see how things were managed. They were much disturbed at seeing the remains of their father surrounded by ceremonies of the church that was guilty of his blood, and they carefully removed the candles, crucifix, and all, and the grandmother had to confine herself to her beads and anathemas.

“The family entrusted the management of the burial to the members of this church, and while a number of dirty, half-naked and half drunk fanatics were gathering in order to take the body to be interred, two hundred or more of sober and civilized Protestants suddenly came together, took possession of the coffin and silently and respectfully walked away

with it. At the grave one of the brethren made a short and appropriate speech. . . . After this speech another was delivered, by the brother of the departed, as follows: 'My brother, they have done very well to kill thee, because thou wert a heretic; and more of the Protestants, I hope, will die as thou didst.'

Mr. Edwards next reports a case of cruelty towards a Protestant who was sick, and soon died, and then adds:—

"I could mention many more cases of suffering and trial for the cause of Christ; such as many losing their employment, driven from their houses, looked upon as the filth of the world and the offscouring of all things, by their own families; and, in the pueblos, one having his house burnt because he spoke of Jesus instead of Mary; another stoned in the plaza for not taking off his hat when the bell struck twelve o'clock; a third shouted after—

'Death to the Protestant,'—because he read the Bible to his family and others who would listen to him; four persons, because they possessed a Bible, leaving their homes at midnight under cover of darkness to save their lives, the priest having said that the inhabitants of the place had proved themselves cowards for allowing such books in their midst, and tolerating the persons that had them. A few months ago, when scarcity of rain threatened the crops of this state, the general cry among the fanatics was, that the Protestants were the cause of it, and their lives, in consequence, were in jeopardy every hour. All this serves to show the unchristian spirit of the Romanists, and their malignant enmity towards the true Christians, as well as the fortitude, the patience, and the constancy of the latter."

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## MISCELLANY.

### THE HAWAIIAN ISLANDS.

A RECENT Hawaiian Gazette contains the assurance that "the American reciprocity treaty will prove the physical salvation of the Hawaiian race, if anything can produce that result;" and that the decrease in the population will now probably cease in consequence of the tide of increased industry and prosperity. In confirmation of this, it is said that "everywhere through the islands new frame buildings are going up, being erected for natives as well as foreigners, out of American lumber and materials, and the old thatched hut in Hawaii is fast disappearing, and being replaced by neat, white cottages, greatly to the comfort and health of the humble occupants."

For years past the greatest hindrance to the progress of the native population has been the want of remunerative employment,—of something to stimulate industry and enterprise. In a climate requiring but a trifling expenditure for clothing or shelter, and where the soil, with the scantiest culture, produced the bare necessities of life, it was no easy

matter to break up the old habits of life and introduce the arts and usages of a better civilization. It was of little use to talk of improvement, and to urge the erection of "the white cottages," to those who had not the means to build, and had no facilities for acquiring them.

In keeping with the new material prosperity, efforts are now making, by missionaries and others resident in the Islands, to raise the standard of education and public morality. Readers of the *Missionary Herald* will have noticed of late the large contributions from several Christian friends there, formerly connected with the missionary work; and still more might be said of private enterprises to establish and sustain boarding schools for both sexes.

As the result of the awakened enterprise, and of new efforts for their social and religious welfare, it is hoped that better days are in store for the Hawaiian people, and that they may yet realize more fully the expectations of those who first gave them the knowledge of the gospel.

## INFORMATION SOUGHT.

DR. HERMANN WAGNER, Professor of Geography in the University of Königsberg, Prussia, and with Dr. Behm, editor of the "Bevölkerung der Erde," proposes to introduce the statistics of religious denominations into that valuable work; and has also expressed a readiness to exhibit the statistics of Christian missions. The name of Professor Wagner is a guarantee for accuracy and thoroughness; and it is an object of no small importance to supply, for such a periodical as the one above named, the requisite material. A rare opportunity thus presents itself for Christian missions to assert their place among the great facts and movements of the age. Professor Wagner will be thankful for carefully prepared contributions from Secretaries of Missionary Societies, and from others, toward the object here indicated.

Dr. Warneck, editor of the "Algemeine Missions — Teitschrift," a missionary journal second to no other in its department, writes in that periodical, and also privately, with much earnestness, requesting that the Herald will communicate this request to the organs of denominations and of Missionary Societies in the United States. This the editor is happy to do, and to second the important suggestion that the desired statistics should be forwarded to Königsberg.

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 THE APPEAL FROM CHINA.

THE Conference of Missionaries recently held at Shanghai, China, sent out an appeal to the Christian world in behalf of that land which closes thus:—

"Pastors of churches, heads of schools and colleges, and all in charge of the young, we appeal also to you. We are in dead earnest. We do not know what to do for lack of men. The country opens; the work grows. Think of stations with only one man to hold his own against the surging tide of heathenism! We are ready to be overwhelmed by the vastness of the work. Many among us are tempted to undertake too many duties. Hence the broken health and early death of not a few of our best men. We beseech you, therefore, to place this

matter before the minds of the young. Show especially to students, that the completion of their curriculum synchronizes with China's need, and that they are therefore under the most solemn obligations to give the claims of this empire their earnest, unbiassed, and prayerful consideration.

"We want China emancipated from the thralldom of sin *in this generation*. It is possible. Our Lord has said, 'According to your faith be it unto you.' The Church of God *can do it*, if she be only faithful to her great commission. When will young men press into the mission field as they struggle for positions of worldly honor and affluence? When will parents consecrate their sons and daughters to missionary work as they search for rare openings of worldly influence and honor? When will Christians give for missions as they give for luxuries and amusements? When will they learn to deny themselves for the work of God as they deny themselves for such earthly objects as are dear to their hearts? Or, rather, when will they count it no self-denial, but the highest joy and privilege to give with the utmost liberality for the spread of the gospel among the heathen?

"Standing on the borders of this vast empire, we, therefore, — one hundred and twenty missionaries, from almost every evangelical religious denomination in Europe and America, assembled in General Conference at Shanghai, and representing the whole body of Protestant Missionaries in China, — feeling our utter insufficiency for the great work so rapidly expanding, do most earnestly plead, with one voice, calling upon the whole Church of God for more laborers. And we will as earnestly and unitedly plead at the Throne of Grace that the spirit of God may move the hearts of all to whom this appeal comes, to cry, — 'Lord, what wilt thou have *me* to do?' And may this spirit be communicated from heart to heart, from church to church, from continent to continent, until the whole Christian world shall be aroused, and every soldier of the cross shall come to the help of the Lord against the mighty."

## UNEXPECTED FRUIT.

THE "Juvenile Magazine" of the London Missionary Society states that Sir Bartle Frere, in speaking of India recently, said: "Missionaries and others are frequently startled by discovering persons, and even communities, who have hardly ever seen, and perhaps never heard, an ordained missionary, but who have, nevertheless, made considerable progress in Christian knowledge. In one instance, which I know was carefully investigated, all the inhabitants of a remote village in the Deccan had abjured idolatry and caste, removed from their temples the idols which had been worshipped there time out of mind, and agreed to profess a form of Christianity which they had deduced for themselves from a careful perusal of a single gospel and a few tracts. These books had not been given by any missionary, but had been left, with some clothes and other cast-off property, by a merchant, whose name even had been forgotten, and who, as far as could be ascertained, had never spoken of Christianity to his servant, to whom he gave, at parting, these things, with others of which he had no further need."

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 GLEANINGS.

A LEAFLET, of four pages, has been published in the Welsh language, in regard to the American Board and its missions, for circulation among the Welsh churches in this country. It was prepared by Rev. Daniel Philips, who labored among those churches very zealously, in behalf of the Board, for a few months in 1877, and hopes, by this timely tract, to awaken deeper and more general interest in the missionary cause.

— The "Bombay Guardian" notices a work on "Anatomy, Human and Comparative; by Rev. H. J. Bruce, of the American Marathi Mission, Satara;" respecting which it states: "This is a handsome 8vo volume of 264 pp., printed in the author's own house, on a small amateur press, by his own children, a boy of 13 and a girl of 11 years. The entire compositors' work has been done

by these children. The printing is most creditable, and will compare favorably with the work of our best presses. The book has been prepared expressly for translation into the Marathi language, and a Marathi version is nearly ready for the press."

— Churches connected with three missions of the Presbyterian order in Japan — the (American) Presbyterian, (American) Reformed, and the (Scotch) United Presbyterian, have united in an organization called the "Nippon Kirisuto Itchi Kiokuwai" (the Union Church of Christ). Nine organized churches are connected with the Union. At its meeting in October last, three native ministers were ordained. The three missions have also united in organizing a theological school at Tokio, which is to have, at present, one instructor from each mission. The school opened with twenty-six students.

— The "Reporter" of the British and Foreign Bible Society says: "The reports lately received, both from Mr. Millard, the Society's agent at Vienna, and Mr. Watt, the agent for South Russia, whose headquarters are now at Tiflis, are most encouraging. The Scriptures are largely circulated among the soldiers, and eagerly accepted and read."

— The last report of the Wesleyan Methodist Missionary Society gives the number of their church members on the west coast of Africa, including the Gambia, Sierra Leone, and Gold Coast Districts, as over 13,000, and of attendants on public worship as over 50,000. They have, besides European missionaries, over 300 local preachers. A great work is thus in progress in a region not long since haunted by the slave trader.

— The "Mission Field," for December, says British contributions to foreign missions for the past year, were as follows: "Church of England societies, £425,926; Joint societies, £156,948; Non-conformist societies in England and Wales, £300,771; Scotch and Irish Presbyterian societies, £158,348; and Romanist societies, £6,479." The contrast between the Protestant and Romanist societies is somewhat remarkable.



## ARRIVAL.

Mr. and Mrs. Curtis and Miss Clarkson, who sailed from San Francisco for Japan, November 3d, arrived at Yokohama on the 23d of November, and at Kobe on the 28th.

## DEATHS.

At Laramie City, Wyoming Territory, December 4th, after a brief illness, Rev. John F. Pogue, of Honolulu, Sandwich Islands. Mr. Pogue went to the Islands, as a missionary of the American Board in 1844. He was principal of the Lahainaluna Seminary from 1852 till 1866. In 1870 he was elected Secretary of the Hawaiian Board of Missions, and filled the office for seven years, retiring in 1877. He had been on a short visit to the United States, with a daughter, and was on his return to his island home. Stopping at Laramie City Saturday night, to avoid traveling on the Sabbath, he was taken suddenly ill on that day, and died at the hotel Tuesday night, leaving his daughter alone among strangers.

At Ruggles, Ohio, December 3, 1877, "trusting in Jesus," Lulu M. Taylor, daughter of the late Rev. H. S. Taylor, of the Madura Mission, Southern India.

The Binghamton, N. Y. Republican, announces the death at that place, January 6, of Miss Charlotte L. Noyes, formerly — 1873 to 1875 — connected with the Western Turkey mission, and stationed at Constantinople.

We learn, indirectly, of the death of Rev. Wm. Tracy, D. D., of the Madura mission, in November last. By some un-

explained failure, no letter announcing the event had reached the Missionary Rooms up to the time of putting this number of the Herald to press, and statements received do not agree as to the time or the place of Dr. Tracy's death. An obituary notice will appear in a future number.

At West Haven, Conn., January 11th, Rev. L. B. Peet, formerly of the Foochow mission, China. Mr. Peet first sailed from Boston on the 6th of July, 1839, with his wife and with several other mission families, for the Siam mission. Detained for some time at Singapore, he reached Bangkok May 28, 1840, where he remained until August, 1847, laboring in the Chinese department of the mission. In 1847 he was transferred to the Foochow mission, China, where his wife died in July, 1856. In 1857 he came, with his three children, to the United States, but sailed again from New York on his return to China, with his second wife, in October, 1858. In 1871 he came again to the United States, with his family, and was honorably released from his connection with the Board in 1875.

At Amherst, Mass., January 4, Rev. Clarendon F. Muzzy, formerly of the Madura mission, India, aged 73. Mr. Muzzy was born at Dublin, N. H., November 20, 1804, was educated at Middlebury College and Andover Theological Seminary, sailed from Boston to join the Madura mission, November 23, 1836, returned to the United States in 1857, and was released from his connection with the Board in 1864.

## OFFERINGS FOR THE DEBT.

CHIEFLY PLEDGED AT THE ANNUAL MEETING AT PROVIDENCE, OCTOBER 3D.

MAINE.			
Gorham, C. F. S.	5 00	West Concord, J. W. Colwell,	5 00
Kennebunk, N. Z.	10 00	Windham, Rev. C. Packard,	10 00—119 00
Portland, Rev. William N. Fenn, 100;		VERMONT.	
Mrs. Fenn, 100;	200 00	Bradford, Mrs. M. P. S. Pritchard,	5 00
Standish, John P. Trowbridge,	10 00—225 00	Lyndonville, Rev. W. P. Bennett,	5 00
NEW HAMPSHIRE.		Rutland, John B. Page, 5,000; Mr.	
Amherst, Rev. J. G. Davis, D. D.,	25 00	and Mrs. J. M. Haven, 110; Helen	
Concord, A friend,	5 00	L. Page, 20;	5,130 00
Manchester, William V. W. Davis, D. D.,		St. Johnsbury, Thaddeus Fairbanks,	
14; Horace Pettee, 5;	19 00	1,000; Rev. Henry Fairbanks,	
Marlboro, C. P. Locke, 10; Rev. J. L.		1,000;	2,000 00—7,140 00
Merrill, 5;	15 00	MASSACHUSETTS.	
Newmarket, Rev. I. C. White,	10 00	Abington, Rev. G. E. Freeman, 10;	
North Hampton, Rev. T. V. Haines,	5 00	Mrs. Freeman, 10;	20 00
Rochester, Cong. ch. and so.	25 00	Amherst, E. J. Seelye,	10 00

Andover, Rev. J. H. Laird, 10; James L. Fowle, 10; John P. Jones, 5; Ashby, John Hayward, 5; Mrs. Hayward, 5; Mrs. A. A. Smith, 5; Beverly, Rev. W. H. Davis, 10 27	25 00 15 00 10 27
Billerica, M. P. Greenwood, 5 00	5 00
Boston, A lady, 1,000; Alpheus Hardy, 500; Rev. F. R. Abbe, 500; Nathan Carruth, 500; Miss J. E. Blake, 100; George A. Miner, 100; Arthur W. Tufts, 100; Calvin Shepard and wife, 30; George P. Smith, 10; E. F. Brackett, 5; 2,345 00	5 00 5 00 10 00 300 00 30 00 2 00 25 00 5 00 10 00 100 00 10 00 5 00 20 00 2 00 5 00 10 00 25 00 60 00 10 00 6 00 5 00 100 00 15 00 10 00 5 00 5 00 25 00 10 00 10 00 5 00 5 00 30 00 10 00 20 00 135 00 63 00 30 00 283 60-4,292 77
Brookline, Harvard ch., Edward I. Thomas, 25; do. H. E. Abbott, 10; Danvers, George Tapley, 5 00	35 00 5 00
Dedham, H. B. Darling, 5 00	5 00
Dudley, Henry Pratt, 10 00	10 00
Enfield, Edward Smith, 300 00	300 00
Fall River, Morton Eddy, 25; Benjamin Earl, 5; 30 00	25 30 00
Foxboro, A friend, 2 00	2 00
Grafton, J. A. Dodge, 25 00	25 00
Hyde Park, A friend, 5 00	5 00
Ipswich, South Cong. ch. Littleton, Otis Manning, 100 00	10 00 100 00
Marlboro, Rev. J. Willard, 10 00	10 00
Melrose, La Fayette Burr, 5 00	5 00
Middleboro, 1st Cong. ch. and so. Millbury, Mary M. Waters, 2 00	20 00 2 00
New Boston, Cong. ch. and so. Newton, W. O. Trowbridge, 10 00	5 00 10 00
Newton Centre, G. P. Davis, 25 00	25 00
North Brookfield, W. H. Montague, 50; Rev. G. H. De Bevoise, 10; 60 00	60 00
Norwood, Mrs. Park, 10 00	10 00
Orleans, Rev. C. E. Harwood, 5 00	5 00
Pittsfield, Mrs. A. C. Morley, 5 00	5 00
Quincy, Franklin Hardwick, 100 00	100 00
Rochester, C. T. Leonard, 10; Rev. S. W. Powell, 5; 15 00	10 15 00
Sharon, Lewis W. Morse, 10 00	10 00
South Franklin, Miss A. M. Adams, 5 00	5 00
South Peabody, Rev. C. C. Carpenter, 5 00	5 00
Taunton, Rev. S. M. Newman, 25 00	25 00
Thorndike, Rev. C. A. White, 5 00	5 00
Topsfield, Miss S. S. Edwards, 10 00	10 00
Waltham, Rev. E. E. Strong, 10 00	10 00
West Boylston, Rev. C. E. Park, 5 00	5 00
West Boylston, F. J. Fairbanks, 5 00	5 00
Westfield, Rev. Henry Hopkins, 25.00; M. A. R., 5; 30 00	25.00 30 00
West Newton, Rev. H. J. Patrick, 10 00	10 00
Whitinsville, A friend, 20 00	20 00
Williamstown, Rev. Mark Hopkins, d. d., 125; Mrs. Hopkins, 10; 135 00	125 135 00
Worcester, Rev. T. W. Thompson, 250; Anna Whitcomb, 10; Ephraim Braman, 10; Mrs. A. S. Kimball, 10; Mrs. S. H. Larned, 5; Mary and Nellie Whitcomb, 3.50; 283 60-4,292 77	250 10 10 5 3.50 283 60-4,292 77
<b>RHODE ISLAND.</b>	
Barrington, Lewis B. Smith, 50; J. R. Smith, 5; Mrs. Eliza Ide, 5; Irving M. Smith, 2; Mrs. Addie E. Smith, 1; 63 00	50 5 5 2 1 63 00
Pawtucket, Edwin R. Clark, 20; Mrs. Isabella Clapp, 10; 30 00	20 30 00
Providence, R. Hazard, 500; A. L. Ordway, 100; W. S. Merrill, 50; J. L. Draper, 50; D. Russell Brown, 50; E. P. Chapin, 25; Mr. and Mrs. G. W. Davison, 25; J. C. Hall, 20; Miss A. A. Tanner, 10; Z. Williams, 10; Edwin Knight, 10; Sarah C. Day, 10; D. C. Moulton, 10; W. A. Mowry, 10; Rev. J. P. Root, 5; C. H. Burbank, 5; Lizzie V. Winsor, 5; Teacher, 5; Miss M. A. Taylor, 3; E. G. Welch, 2; Iattie Rea, 2; Fannie Rea, 1; A. W. Alexander, 1; Unknown, 6; 915 00	25 25 20 10 10 5 5 5 5 3 2 1 1 6 915 00
Slatersville, Rev. C. R. Fitts, 8 00	8 00
Westerly, Rev. D. N. Beach, 50 00-1,061 00	50 00-1,061 00
<b>CONNECTICUT.</b>	
Chaplin, Rev. F. Williams, 10 00	10 00
East Hampton, Rev. J. S. Ives, 5 00	5 00
Hanover, David A. Allen, 25 00	25 00
Hartford, D. M. Pratt, 2 00	2 00
Middlebury, Rev. H. G. Marshall, 10 00	10 00
New Haven, Rev. H. S. Kelsey, 25; Rev. W. H. Gilbert, 10; George H. Bird, 10; A. B. Cristy, 10; S. L. Loomis, 5; C. W. Bird, 5; H. W. Chapman, 5; C. B. Ludwig, 2; E. P. Armstrong, 1; J. W. Best, 1; 74 00	25 10 10 10 5 5 2 1 1 74 00
North Woodstock, Rev. J. W. Allen, 5; A friend, 15; 20 00	5 20 00
Norwich, Rev. M. M. G. Dana, 10 00	10 00
Rockville, George Maxwell, 100; Rev. H. F. Hyde, 15; 115 00	100 115 00
South Windsor, No name, 5 00	5 00
West Hartford, Rev. F. S. Hatch, 10 00	10 00
Wethersfield, A friend, 5 00-291 00	5 00-291 00
<b>NEW YORK.</b>	
Brooklyn, Julius Davenport, 100; A. B. Davenport, 25; 125 00	100 125 00
Middletown, Cong. ch. and so. 25 00	25 00
New York, William E. Dodge, in part, 2,500; Mrs. William E. Dodge, 500; Z. Stiles Ely, 100; 3,100 00-3,250 00	2,500 500 100 3,100 00-3,250 00
<b>NEW JERSEY.</b>	
Bloomfield, Z. B. Dodd, 25 00	25 00
Paterson, Rev. S. Bourne, 5 00-30 00	5 00-30 00
<b>DISTRICT OF COLUMBIA.</b>	
Washington, Rev. William W. Patton, d. d. 25 00	25 00
<b>OHIO.</b>	
Oberlin, Rev. James H. Fairchild, 25 00	25 00
Putnam, A friend, 10 00-35 00	10 00-35 00
<b>MICHIGAN.</b>	
Clare, A. H. Norris, 20 00	20 00
<b>CALIFORNIA.</b>	
Brooklyn, Rev. C. T. Mills, 50 00	50 00
<b>DAKOTA TERRITORY.</b>	
Yankton, 1st Cong. ch. and so. 25 00	25 00
<b>WYOMING TERRITORY.</b>	
Fort D. A. Russell, Rev. Jeremiah Porter, 50 00	50 00
Received for the "Debt," in December, 16,613 77	16,613 77
Previously acknowledged (see January "Herald"), 31,993 24	31,993 24
	<u>\$48,607 01</u>

## DONATIONS RECEIVED IN DECEMBER.

<b>MAINE.</b>	
Cumberland county.	
Gorham, Cong. ch. and so. 11 19	11 19
New Gloucester, A. C. M. Foxcroft, 10 00	10 00
Portland, High St. ch. and so. 119.13; St. Lawrence St. ch. and so. 9.91; State St. ch. and so. special, 2; 131 07	119.13 9.91 2 131 07
South Freeport, Cong. ch. and so. 19 00-171 26	19 00-171 26
<b>Kennebec county.</b>	
Richmond, Cong. ch. and so. 40 00	40 00
Winthrop, Cong. ch. and so. 14 50-54 50	14 50-54 50
<b>Lincoln and Sagadahoc counties.</b>	
Bath, "Friend," 100 00	100 00
Waldoboro, 1st Cong. ch. and so. 8.59; Otis Little, 2; George Allen, 3; 13 59-113 59	8.59 2 3 13 59-113 59
<b>Penobscot county.</b>	
Bangor, Central Cong. ch. and so. 300; Hammond St. ch. and so. 103.32; 403 32	300 103.32 403 32
East Orrington, Cong. ch. and so. 3 50-406 82	3 50-406 82
<b>Piscataquis county.</b>	
Monson, Rev. R. W. Emerson, 21 00	21 00

Waldo county.	
Belfast, 1st Cong. ch. and so.	25 00
Winterport, Cong. ch. and so.	4 00—29 00
Washington county.	
Machias, Centre St. ch. and so., for Papal Lands,	8 46
York county.	
Biddeford, 2d Cong. ch. and so.	31 22
Buxton, Cong. ch. and so.	11 00—42 22
	846 85
Legacies.—Washington, Calvin Starrett, by Rev. F. V. Norcross,	15 00
	861 85

## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Keene, 1st Cong. ch. and so.	55 17
Troy, Cong. ch. and so.	15 00—70 17
Grafton county.	
Bristol, Cong. ch. and so.	3 55
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Antrim, Presb. ch.	17 50
Brookline, Cong. ch. and so.	15 00
Merrimack, Cong. ch. and so.	30 00
Nashua, 1st Cong. ch. and so.	28 40
New Boston, J. N. Dodge,	5 00
New Ipswich, Cong. ch. and so. m. c.	2 75—98 65
Merrimack county, Aux. Society.	
Dunbartou, Cong. ch. and so.	42 50
Tilton, G. P., 5; O. P. S., 2;	7 00—49 50
Rockingham county.	
Chester, Miss E. J. Hazelton,	10 00
Derry, 1st Cong. ch. and so. to consti- tute Rev. R. W. HASKINS, II. M.	58 69
Exeter, 2d Cong. ch. and so. m. c.	9 00
Newcastle, Mis. Soc. of young ladies,	2 50
Newmarket, Cong. ch. and so.	15 78
Raymond, A friend,	1 00
Stratham, A friend,	2 00—93 97
Strafford county.	
Rochester, Cong. ch. and so. with other dona. to const. Rev. A. J. Quick, II. M.	42 56
	358 40

## VERMONT.

Addison county.	
Bridport, Cong. ch. and so.	62 00
Cornwall, Cong. ch. and so., with other dona. to const. Mrs. ANNA STONE, II. M.	80 00
Orwell, Mrs. M. Young, 20; Miss Lovisa Root, 20;	40 00—132 00
Bennington county.	
Peru, Mrs. N. W. Haynes,	1 00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
East St. Johnsbury, Cong. ch. and so.	20 00
Lynndouville, Cong. ch. and so. m. c.	2 57—22 57
Chittenden county.	
Burlington, C. A. Hibbard,	10 00
Essex Cong. ch. and so.	21 00
Essex Junction, Cong. ch. and so.	5 00—36 00
Essex county.	
Granby and Victory, Cong. ch. and so.	7 00
Guildhall, A friend,	4 00—11 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
East Fairfield, Mrs. L. A. Kidder, Enosburg, Cong. ch. and so.	7 25—7 65
Grand Isle county.	
Alburgh, A friend,	10 00
Lamoille county.	
Wolcott, Cong. ch. and so.	9 00
Orange county.	
Newbury, Mrs. E. H. Farnham,	1 00
Orleans county.	
North Craftsbury, Cong. ch. and so.	16 10
Rutland county.	
Benson, A friend,	1 00
Clarendon, Mrs. N. J. Smith,	5 00
Pittsford, Thomas B. Hall,	5 00—11 00
Washington county, Aux. Soc. G. W. Scott, Tr.	
Montpelier, Geo. W. Scott,	10 00

Northfield, Cong. ch. and so.	13 93—23 93
Windham county, Aux. Soc. C. F. Thompson, Tr.	
Brattleboro, Cen. Cong. ch. and so. m. c.	26 00
Grafton, Cong. ch. and so.	30 00
West Brattleboro, Cong. ch. and so.	4 22—60 22
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's,	
Norwich, Cong. ch. and so.	10 00
West Hartford, Cong. ch. and so.	13 00
Woodstock, 1st Cong. ch. and so.	6 75—29 75
—, A friend,	2 00
	423 22

Legacies.—Sutton, Mrs. Lucinda B. Hyde, by S. M. Lane,	50 00
	473 22

## MASSACHUSETTS.

Barnstable county.	
Yarmouth, Cong. ch. and so.	15 26
Berkshire county.	
Great Barrington, 1st Cong. ch. and so.	62 00
Lenox, Cong. ch. and so.	33 37
New Boston, Cong. ch. and so. 3.25; P. F. Twining, 10;	13 25
Pittsfield, South Cong. ch. and so. m. c.	45 68
Stockbridge, Cong. ch. and so.	77 79
Sandisfield, 1st Cong. ch. and so.	3 40—235 49
Bristol county.	
Berkley, Ladies' Cent Society,	13 00
Taunton, Union Cong. ch. and so. 30.67; Trin. Cong. ch. and so., in part, 12;	42 67—55 67
Brookfield Ass'n. William Hyde, Tr.	
No. Brookfield, 1st Cong. ch. and so.	63 48
Oakham, Cong. ch. and so.	78 08
Spencer, Rev. A. S. Walker,	15 00
Sturbridge, 1st Cong. ch. and so., for Papal Lands,	7 24—163 80
Essex county.	
Andover, South Cong. ch. and so. 31.65; Peter Smith, 500; T. N. Owen, for Mexico, 2;	533 65
Lawrence, Lawrence St. ch. and so. 125.19; Central Cong. ch. and so. 80;	205 19—738 84
Essex county, North.	
Haverhill, Centre Cong. ch. and so. 56.35; West Cong. ch. and so. 18.50; Mrs. A. B. Kimball, 10;	84 85
Ipswich, Linebrook Cong. ch. and so. 33; A friend, 5;	38 00
Newburyport, North Cong. ch. and so., to const. THOMAS FOSTER, H. M.	107 31—230 16
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. ch. and so. m. c.	9 00
Lynn, North Cong. ch. and so. 29.57; 1st Cong. ch. and so. 2.67;	32 24
Lynnfield Centre, A friend,	1 00
Rockport, Mrs. K. Brooks,	80
Salem, Tabernacle ch. and so. m. c.	71 09
Swampscott, 1st Cong. ch. and so.	35 00—149 13
Franklin co. Aux. Soc. William F. Root, Tr.	
Conway, Cong. ch. and so.	102 53
Charlemont, Cong. ch. and so.	26 02
Greenfield, 1st Cong. ch. and so. 9; 2d Cong. ch. and so. 114.45;	123 45
Montague, Cong. ch. and so.	40 00
Shelburne, Cong. ch. and so. 22.90; Miss A. Pratt, 18;	40 90
Shutesbury, Cong. ch. and so.	2 60—335 50
Hampden co. Aux. Society. Charles Marsh, Tr.	
Monson, Cong. ch. and so.	36 53
Palmer, 1st Cong. ch. and so.	33 25
Springfield, Olivet ch. 36.29; Hope ch. 13.83;	50 12
West Springfield, Park ch. and so.	15 00—134 90
Hampshire county, Aux. Soc.	
Amherst, 1st Cong. ch. and so. 54.05; —, 10;	64 05

Chesterfield, Mrs. Richard Clarke,	5 00	Winthrop ch. and so.	
Easthampton, Payson ch. and so.		(Charlestown),	716 04
127.12; A friend of missions, 10;	137 12	Do. to Woman's Board,	64 21—780 25
Enfield, Cong. ch. and so., to const.		Berkeley St. ch. and so.	542 47
N. S. CHAFFEE, II. M.	102 63	Do. to Woman's Board,	204 50—746 97
Florence, Cong. ch. and so., for Papal		Central ch. and so. (Ja-	
Lands,	107 76	maica Plain),	389 37
Northampton, Edwards Cong. ch.		Do. to Woman's Board,	312 41—681 78
and so. 13 63; Rev. II. L. Ed-		Walnut Ave. ch. and so.	472 97
wards, 10;	23 63	Do. to Woman's Board,	121 73—594 70
South Amherst, Cong. ch. R. B.		Immanuel (formerly	
Brigham,	10 00	Vine St.) ch. and so.	550 00
South Hadley Falls, Rev. Mr.		Highland ch. and so.	370 81
Knights' ch.	44 00—494 24	Do. for Woman's Board,	141 00—511 81
Middlesex county.		Maverick ch. and so.	
Bedford, Trin. Cong. ch. and so.	38 82	Do. to Woman's Board,	339 50—339 50
Cambridge, Shepard Cong. ch. and		1st ch. (Charlestown),	250 00
so., to const. J. M. W. HALL, C		Village ch. and so. (Dor-	
F. STRATTON, and G. WEINSCHEK,	355 00	chester),	75 61
II. M.		Do. to Woman's Board,	139 00—214 61
Cambridgeport, Prospect St. ch. and		South Evang. ch. and	
so.	63 25	so. (West Roxbury),	126 00
Everett, Mrs. G. M. Farrington,	1 00	Do. S. D. Smith,	1,573 00
Frammingham, Plymouth Cong. ch.		Do. to Woman's Board,	25 00—1,724 00
and so.	27 55	Olivet, ch. and so.	97 14
Lowell, 1st Cong. ch. and so., to		Do. to Woman's Board,	25 00—122 14
const. G. M. KENDALL, II. M.	173 00	Evang. Cong. ch. and	
Malden, First Cong. ch.	64 75	so. (Brighton),	82 00
Marlboro, Cong. ch. and so.	243 00	Salem and Mariner's ch.	80 00
Melrose, Ortho. Cong. ch. and so.		Cottage St. ch. and so.	63 25
m. c.	5 26	Trinity ch. and so. (Ne-	
Natick, 1st Cong. ch. and so. m. c.	12 52	ponset),	2 46
Newton, Elliot Cong. ch. and so.	38 36	Do. to Woman's Board,	20 00—22 46
Somerville, Franklin St. ch. and so.	14 46	Holland, ch. and so.	17 65
Stoueham, Mrs. A. Hayes,	1 00	E St. ch. and so.	7 65
West Somerville, Cong. ch. and so.	4 17	Old Colony Sabbath School to	
Wilmington, Cong. ch. and so. m. c.		Woman's Board,	30 00
25 27; James Skilton, 20;	45 27	Miscellaneous, Woman's Board,	417 64
Woburn, Cong. ch. and so., in part,		Legacies, do. do.	2,418 00
242; Edith Daisy Pierce and Mary		Mrs. Joseph W. Tucker, 10; A	
E. Richardson, 8.10;	250 10—1,337 51	friend, 80 cts.; Other dona-	
Middlesex Union.		tions and legacies, particulars	
Le-minster, Cong. ch. and so., for		of which have been acknowl-	
Papal Lands,	3 35	edged, 2,829.03;	2,839 83
Littleton, Cong. ch. and so.	20 00		
Westford, Cong. ch. and so.	2 00—25 35	Acknowledged elsewhere,	40,856 95
Norfolk county.			40,681 76
Braintree, 1st Cong. ch. and so.	10 25		174 19
Brookline, Harvard ch., II. E. Ab-		Chelsea, 1st Cong. ch. and so. 69.16;	
bott, with other dona., to const.		Central Cong. ch. and so. 16.76;	85 92—260 11
CHARLES E. MILES and Mrs. CATI-		Worcester county, North.	
ARINE A. MILES, II. M.	25 00	Petersham, E. Goddard,	1 00
Cohasset, 2d Cong. ch. and so.,	63 87	Templeton, Cong. ch. and so.	49 27—50 27
Grantville, Cong. ch. and so., to		Worcester co. Central Asso'n. E. II.	
const. F. D. LORD and HEZEKIAH		Sanford, Tr.	
FULLER, II. M.	226 08	East Douglass, Cong. ch. and so.	42 00
Milton, 1st Evang. ch. and so.	16 50	Holden, Ladies' Asso'n,	67 71
Quincy, Cong. ch. C. C. N.	1 00	Leicester, Gent's Asso'n,	178.50;
Rum-folph, 1st ch. S. A.	5 00	Ladies' ditto, 73.35; m. c. 16.46;	269 31
Wollaston Heights, Cong. ch. and		Webster, 1st Cong. ch. and so.	14 00
so.	8 60—360 80	West Rutland, Otis Demond,	10 00
Old Colony Auxiliary.		Worcester, Central ch. (of which	
New Bedford, A friend,	10 00	55.07, m. c.), 543.02; Piedmont,	
Plymouth county.		ch. and so. 234.41; Plymouth,	
Abington, 1st Cong. ch. and so.	14 38	ch. and so. 81.72; Old South ch.	
Campello, Cong. ch. and so.	11 50	and so. 63.36;	922 51—1,324 53
Hingham, Cong. ch. and so.	19 50	Worcester co. South Conf. of Ch's.	
Middleboro, 1st Cong. ch. and so.	4 50—49 88	William R. Hill, Tr.	
Suffolk county.		Upton, 1st Cong. ch. and so.	12 47
Boston. — Summary for 1877: —		—, T. T. M.	10 00
Old South ch. and so.	7,185 73		5,993 91
Do. to Woman's Board,	326 00—7,511 73	Legacies. — Manchester, Henry Kit-	
Shawmut ch. and so.	3,124 82	field, "for the education of a con-	
Do. to Woman's Board,	510 80—3,665 62	verted heathen for missionary la-	
Park St. ch. and so.	3,857 63	bor in heathen lands," by II. P.	
Do. to Woman's Board,	287 50—3,645 18	Kitfield and D. R. Kimball, Ex's,	200 00
Central ch. and so.	2,718 50	South Deerfield, Mrs. Mary Pease,	
Do. to Woman's Board,	850 32—3,568 82	balance (part avails of house),	43) 52—630 52
2d Dorchester ch. and			6,624 43
so.	2,025 55		
Do. to Woman's Board,	664 39—2,689 94		
Mt Vernon ch. and so.	1,967 00		
Do. to Woman's Board,	451 10—2,428 10		
Union ch. and so.	1,894 15		
Do. to Woman's Board,	236 00—2,130 05		
Phillips ch. and so.	1,384 61		
Do. to Woman's Board,	419 00—1,794 61		
Eliot ch. and so.	665 16		
Do. to Woman's Board,	262 50—927 66		

## RHODE ISLAND.

Providence, Pilgrim Cong. ch. and so.	
16.20; Welsh Cong. ch. and so. 5;	
Mr. and Mrs. G. W. Davison, 15;	
G. Dillingham, 90 c.	87 10

## CONNECTICUT.

Fairfield county.	
North Greenwich, Cong. ch. and so., to const. JARED FINCH, II M.	102 81
Redding, Cong. ch. and so.	19 34
Ridgefield, Cong. ch. and so.	80 00—2(2 15
Hartford county. E. W. Parsons, Tr.	
Avon, Cong. ch. and so.	30 50
Berlin, 2d Cong. ch. and so.	14 12
Canton Centre, Cong. ch. and so.	
32.10; A. L. SPENCER, with other dona. to const. himself II. M., 50;	82 10
Collinsville, Cong. ch. and so., m. c. 13 14	
East Hartford, Cong. ch. and so.	20 00
Hartford, Centre ch., m. c. 11 37;	
Asylum Hill ch., 4.75; Mrs. Mary C. Bemis, 100;	116 12
New Britain, 1st Cong. ch. and so.	350 86
Plantsville, Cong. ch. and so.	192 13
Southington, Cong. ch. and so.	209 05
South Windsor, 1st Cong. ch. and so., for Papal Lands,	25 00
West Avon, Cong. ch. and so.	9 40
West Hartford, Cong. ch. and so.	229 74
West Suffield, Cong. ch. and so.	6 18
Wethersfield, Cong. ch. and so. to constitute JOHN WELLES, GEORGE WELLES, and GEORGE W. HARRIS, II. M.	303 00
Windsor, Cong. ch. and so.	21 69
Windsor Locks, Cong. ch. and so.,	99 56—1,727 59
Litchfield county. G. C. Woodruff, Tr.	
Kent, 1st Cong. ch. and so., 26;	
Julia R. Hall, 90 c.	26 90
Lakeville, Village Prayer Meeting,	13 65
Litchfield, Cong. ch. and so.	10 00
Milton, Cong. ch. and so.	10 60
New Milford, Two friends, 15; A friend, 20;	35 00
Northfield, Cong. ch. and so.	36 35
Terryville, Cong. ch. and so., m. c.	6 00
Thomaston, Cong. ch. and so.	47 45
Washington, Cong. ch. and so.	140 80
West Winsted, 2d Cong. ch. and so. with other dona. to const. Rev. L. H. HALLOCK and Miss M. P. HINSDALE, II. M.	35 01—331 16
Middlesex county. E. C. Ilungerford, Tr.	
Centre Brook, Cong. ch. and so.	13 25
Haddam Neck, Cong. ch. and so.	5 36
Killingworth, Cong. ch. and so.	30 25
Middletown, 1st Cong. ch. and so.	42 50—96 36
New Haven co. F. T. Jarman, Agent.	
Birmingham, Cong. ch. and so.	119 33
Cheshire, Cong. ch. and so.	50 00
Guilford, 3d Cong. ch. and so., add'l,	50
Milford, Plymouth Cong. ch. and so.	36 50
New Haven, 1st Cong. ch. and so. 1 23.02; College St. ch. and so. 144.97; North ch. m. c. 10.60;	1,414 59
North Haven, Cong. ch. and so.	69 00
Whitneyville, Cong. ch. and so.	92 53—1,782 50
New London county. C. Butler and L. A. Hyde, Tr's.	
Colchester, 1st Cong. ch. and so.	271 73
Hanover, Cong. ch. and so. with other dona. to const. JOHN WINTER, II. M.	31 10
Lyme, Grassy Hill, ch. and so.	25 00
Mystic Bridge, Cong. ch. and so.	24 92
New London, 1st Cong. ch. and so.	81 91
Norwich, 1st ch. m. c. 4.97; 2d ch. 283 90; Broadway ch. 720 73;	1,014 60
Old Lyme, Cong. ch. and so.	72 71—1,525 02
Tolland county. E. C. Chapman, Tr.	
Gilead, Cong. ch. and so.	72 11
Mansfield Cen., 1st Cong. ch. and so.	90 00
Rockville, 2d Cong. ch. and so. with other dona. to const. JOHN ANGELL, II. M.	78 98
Somers, Cong. ch. and so.	55 37
Union, Rev. S. I. Curtiss,	11 00—307 46
Windham county.	
Ekouk, Elizabeth W. Kasson,	10 00
Hampton, A friend,	38 50
Plainfield, Cong. ch. and so.	62 78
Pomfret, 1st Cong. ch. and so.	143 00—251 28
	6,256 52

Legacies.—Mansfield Centre, Abigail Lilly, by A. T. Lilly, Ex'r.		10 00
Litchfield, O. F. Crane, by R. Pierpont,		21 00
Woodbury, Judah Baldwin, by A. W. Mitchell, Trustee,	1,689 05—1,720 05	
		7,976 57

## NEW YORK.

Adams, Mrs. D. R. S. Colton,	1 00
Bridgewater, Cong. ch. and so.	5 50
Brooklyn, Ch. of the Pilgrims, 1,235.25;	
Plymouth ch. 661.36; New England ch., 50.96; Ch. of the Covenant, 2;	
Puritan ch. 10.42; Central ch., bal. 29 c.	1,978 28
Chateaugay, Joseph Shaw,	4 00
Chatham Village, Mrs. II. B. Howland,	1 00
Clinton, Elizabeth Bristol,	4 00
Dunnsville, W. G. Davis,	1 00 00
East Bloomfield, Cong. ch. and so.	76 87
Fairport, 1st Cong. ch. and so., to constitute J. BEARDSLEY, II. M.	175 00
Fairview, Welsh Cong. ch. and so.	10 00
Flushing, 1st Cong. ch. and so., for Papal Lands,	32 05
Ithaca, 1st Cong. ch. and so., add'l,	10 00
Keyesville, J. W. Davis, 5; M. Page, 4;	9 00
Lisle, Cong. ch. and so.	2 60
Madison, Cong. ch. and so.	5 00
Moravia, 1st Cong. ch. and so.	21 00
Morrisville, Cong. ch. and so.	3 50
New Lebanon, W. Hitchcock,	1 00
New York, Broadway Tabernacle, 1,352.53; Hanuuh Ireland, 500;	
Mrs. Caroline P. Stokes, 300; Mrs. E. P. Woolsey, 20 0; "A Presbyterian, for the forward movement," 15 0; II. T. Morgan, 100; A friend, 100; A deceased friend, 5; E. B. 5;	
Philip Milsbaugh, 4;	2,716 53
Norwich, Cong. ch. and so.	85 22
Orient, Cong. ch. and so.	20 00
Oriskany, Rev. S. F. Porter,	3 00
Oswego county, A friend,	1 00
Perry Centre, Mrs. II. B. Stratton,	1 00
Potsdam, Mrs. Abner Clark,	21 00
Spencerport, Cong. ch. and so.	22 70
South Salem, Elizabeth Bees,	2 00
Troy M. F. and M. J. Cushman,	50
Union Falls, Francis E. Duncan,	20 00
West Brook, Cong. ch. and so.	4 37
West Winfield, Cong. ch. and so.	8 50—5,343 52

Legacies.—Geneva, Henry Dwight, by Edmund Dwight, add'l,		74 80
Gouverneur, Enos Wright, by C. T. Hulburd,	50 09—124 80	
		5,463 32

## NEW JERSEY.

Bloomfield, Z. B. Dodd, with other dona. to const. ISAAC B. WHEELER, II. M.	75 00
Bricksburg, Presh. ch. m. c.	12 13
Montclair, 1st Cong. ch. and so.	97 45
Princeton, C. H. II.	5 00—159 59

## PENNSYLVANIA.

Lausford, Welsh Cong. ch. and so.	6 40
Mentrose, Edwin Lathrop,	10 00
Philadelphia, Central Cong. ch. m. c.	10 43
Pittsburgh, Welsh Western Ass'n of Penn.	5 00—31 83

## MARYLAND.

Frederick City, E. II. Rockwell,	100 00
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## VIRGINIA.

Falls Church, Cong. ch. and so.	3 52
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## SOUTH CAROLINA.

Beaufort, A friend,	8 90
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## OHIO.

Atwater, Cong. ch. and so.	19 00
Belpre, Cong. ch. and so. bal.	7 22
Cincinnati, Lawrence St. Welsh Cong. ch., 15; Rev. B. P. Aydelott, D. D., 10;	25 00

Cleveland, Plymouth ch. and so. to const. L. S. Smith, H. M., 141; Euclid Ave. ch. and so., 18.70; Widow's mite, 20 c.	159 90
Conneaut, Cong. ch. and so.	32 00
Cortland, Cong. ch. and so.	14 80
Defiance, A friend,	10 00
Greenwich, Mrs. Luther Mead,	8 90
Johnstonville, Cong. ch. and so.	14 69
Mecca, Cong. ch. and so.	15 00
North Bloomfield, Cong. ch. and so.	39 00
Ravenna, Cong. ch. and so.	28 80
Richfield, Mrs. S. Townsend,	5 00
Ruggles, Cong. ch. and so. 24; L's last gift, 3;	27 00
Toledo, Mrs. M. A. Harrington,	5 00
Twinsburgh, Cong. ch. and so.	37 00—448 31
<i>Legacies.</i> —Jersey, George Barkley, by S. W. Williams, Ex'r,	854 85
	<hr/> 1,303 16
<b>INDIANA.</b>	
Crawfordsville, Rev. C. Mills,	10 00
Terre Haute, Mary H. Ross (of which 5 for Bitlis and 5 for Japan),	15 00—25 00
<b>ILLINOIS.</b>	
Bunker Hill, R. C. Stone, 10; Friends, 5;	15 00
Chesterfield, Cong. ch. and so.	11 00
Chicago, 1st Cong. ch. and so. 71.16; Union Park ch. and so. 57.30; Leavitt St. ch. and so. 18.24; S. B. French, 50;	196 70
Evanson, 1st Cong. ch. and so.	30 04
Galva, Mrs. Ann Ayres,	50
Glencoe, Cong. ch. and so.	8 93
Moline, Cong. ch. and so.	46 82
Pittsfield, Mrs. E. Carter,	15 00
Polo, Robert Smith,	10 00
Quincy, L. Kingman,	3 90
Rosemond, Cong. ch. and so.	17 00
Turner, Mrs. R. Carrier,	5 00—359 94
<i>Legacies.</i> —Crystal Lake, Simon S. Gates, by Wm. D. Gates, Ex'r,	2,000 00
	<hr/> 2,359 94
<b>MICHIGAN.</b>	
Almont, Cong. ch. and so.	10 00
Ann Arbor, 1st Cong. ch. and so.	69 20
Covert, 1st Cong. ch. and so.	5 00
Detroit, 1st Cong. ch. and so.	3 33
Dexter, D. Warner,	7 80
Edwardsburg, Julia S. Smith,	19 00
Jackson, M. L. Nash,	90
Kalamo, Cong. ch. and so.	5 00
Marshall, M. Heydenburk,	10 00
Northport, 1st Cong. ch. and so.	25 30
Olivet, 1st Cong. ch. and so.	43 00—198 53
<b>MINNESOTA.</b>	
Hastings, C. S. Campbell,	5 00
Iligh Forest, Mrs. N. R. Lyon,	1 00
Minneapolis, Plymouth ch. and so.	10 96
Morris, Cong. ch. and so.	2 00
Sank Centre, 1st Cong. ch. and so.	10 00
St. Paul, L. H. Hemenway, 25; Rev. A. Hemenway, 10;	35 00—63 96
<b>IOWA.</b>	
Algona, Cong. ch. and so.	17 00
Almoral, Cong. ch. and so.	2 40
Belmond, Rev. J. D. Sands,	1 00
Bowen's Prairie, Cong. ch. and so.	20 65
Burlington, Cong. ch. and so.	31 54
Davenport, Edwards ch. and so.	16 00
Des Moines, J. S. Longley,	7 25
Kellogg, Cong. ch. and so.	20 00—115 84
<b>WISCONSIN.</b>	
Beloit, 1st Cong. ch. and so.	34 81
Bloomington, Cong. ch. and so.	25
Delavan, Cong. ch. and so.	18 25
East Troy, Cong. ch. and so.	4 50
Fort Atkinson, Cong. ch. and so.	33 16
Hammond, Cong. ch. and so.	4 00
Madison, 1st Cong. ch. and so.	77 66
Milwaukee, Spring St. ch. and so.	21 15
Oakland, A friend,	15 00
Shopiere, Cong. ch. and so.	15 00
Two Rivers, Franklin Barns,	4 15—230 93
<b>KANSAS.</b>	
Manhattan, Cong. ch. and so.	5 43
Millwood, Charles S. Foster,	15 00—20 43
<b>NEBRASKA.</b>	
Fontanelle, Cong. ch. and so.	6 00
Milford, Rev. H. A. French,	5 00—11 00
<b>CALIFORNIA.</b>	
Oakland, 1st Cong. and so. 46.12; 2d Cong. ch. and so. 4.22;	50 34
<b>WASHINGTON TERRITORY.</b>	
Skokomish, Rev. Cushing Eells, to const. EVA ALICE EELLS, H. M.	100 00
<b>CANADA.</b>	
Province of Quebec,—	
Sherbrooke, Cong. ch. and so. 69.35; Mrs. S. A. Hurd, 5;	74 35
<b>FOREIGN LANDS AND MISSIONARY STATIONS.</b>	
China, Kalgan, Rev. W. P. Sprague, Sandwich Islands, Honolulu, Miss E. K. Bingham, 5.15; —, A friend, 2,000;	10 00
Scotland, Glasgow, E. P. Chalmers, Sweden, Ostra Karup and Domestorp, P. v. MOLLER, to const. himself, H. M. Turkey, Sivas, Rev. A. W. Hubbard, 50.00; Smyrna, The Congregation, 66.67;	2,005 15
	10 00
	184 50
	116 67
<b>MISSION WORK FOR WOMEN.</b>	
From WOMAN'S BOARD OF MISSIONS.	
Mrs. Benjamin E. Bates, Boston, <i>Treasurer.</i>	
For several missions, in part,	6,053 95
From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.	
Mrs. Francis Bradley, Evanson, Illinois, <i>Treasurer,</i>	
From Geneva, Wis., for the Bridgman School, China,	20 00
<b>MISSION SCHOOL ENTERPRISE.</b>	
MAINE.—Brewer, 1st Cong. s. s.	37 44
NEW HAMPSHIRE.—Campton, Cong. s. s. 45; Concord, North Cong. s. s. 50 cts.; Tamworth, Cong. s. s. 1; Wilmot, Prof. Lany's "School of Practice," for Zulu Training School, 9;	55 50
VERMONT.—Enosburg, Cong. s. s. 4.25; Granby and Victory, Cong. ch. and so. 3; North Craftsbury, Cong. s. s. 2.44;	9 69
MASSACHUSETTS.—Natick, Cong. s. s., for a teacher in India, 50; Westfield, Seven Sisters, for a boy in Mrs. Fairbank's school, Ahmednuggur, 25; Yarmouth, Cong. s. s., penny collections, 8.25;	83 25
CONNECTICUT.—Colchester, 1st Cong. s. s. 50.06; Columbia, Cong. s. s. 30; Windsor Locks, Cong. s. s. 48;	128 06
NEW YORK.—Berkshire, Cong. s. s., for a student at Marsovan, 30; New York, German Church of Olivet Chapel, for scholar in Harpoot Seminary, 35.19;	65 19
ILLINOIS.—Princeton, Cong. s. s.	1 75
KANSAS.—Manhattan, Missionary Garden,	7 87
Donations received in December,	30,081 04
“ for the Debt, in December,	16,613 77
Legacies received in December,	46,694 81
	5,395 22
	<hr/> \$52,090 63
Total, from Sept. 1st to Dec. 31st, 1877,	<hr/> <hr/> \$158,110.38



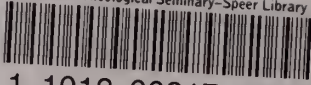
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